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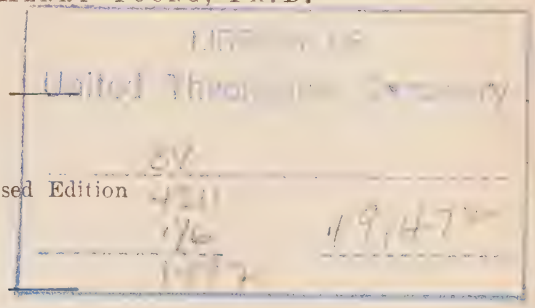
HOW

TO

PREACH WITH POWER

BY

Rev. William Henry Young, Ph.D.



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PREFACE.

This Book is not the result of malice aforethought, but contains a course of instruction which has been tested by many pastors at whose solicitation it is published.

Science has been called upon to demonstrate the wisdom of Jesus in entrusting his cause so entirely to "The foolishness of Preaching."

Theory has been injected as an attempt to unify the miscellaneous materials of Homiletics.

The combined lights of Nature and Revelation have been focussed upon the Preacher himself; to expose his failures, reveal his standards, and illumine his successes.

For those who enjoy the personal guidance of a capable Professor to elaborate, illustrate, exemplify, and enforce, much has been purposely left meager.

But earnest men who will never know a better teacher than themselves many times outnumber their more fortunate brethren of the schools. For these, who could not be neglected, matter of a rudimentary nature has been inserted that will tax the patience of scholars.

UNITED THEOLOGICAL SEMINARY

Those who consider this a book to be read, or even recited, and laid aside will miss its intended benefit. Only in the crucible of personal effort will the varied substance of this book become fused into valuable results.

It is suggested that groups of neighboring Pastors or fellow-students meet regularly for practice and mutual criticism.

Gratitude is felt towards those publishers from whose works quotations have been made.

From British readers forbearance is bespoken for the peculiarities of American spelling.

No greater reward is asked than that Christian Workers of all denominations, who yearn for Power in pulpit or pew, may be benefited as thoroughly as those who have employed these methods under the guidance of

THE AUTHOR.

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PART I

THE SERMON ITSELF

"Si quid novisti rectius istis
Candidus imperti." Horace.

"As ships meet at sea:—a moment together when words of greeting must be spoken, and then away into the deep; so men meet in this world: and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies." Beecher.

"Oh, may I join the choir Invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like
stars,
And with their mild persistence urge men's
minds
To vaster issues." George Eliot.

How to Preach With Power

CHAPTER I

THE GREATEST POWER IN THE WORLD.

AMONG the many influences brought to bear upon mankind, for good or ill, in the last six thousand years, none has been so powerful as Gospel Preaching.

The Potency of the Voice has received less recognition than it deserves. Credit has too often been given to other influences that rightfully belong to this. In all history the mightiest combinations, political, commercial, and physical, have been successfully shattered by the human voice.

Because of this experience oppression has ever sought to fetter free-speech. When the men spake often one to another the tyrants always trembled. "The pen is mightier than the sword," because it is a weapon of speech. It is a philosophic as well as a Bible truth that greater generalship is required to control the human tongue than to capture a fortified city. It is indeed little, but what great matters its tiny spark has kindled!

Various powers have sought to dominate the world, from the brute force of savage chiefs to the most refined sentiments of poet and minstrel; but Public Opinion has proved itself the only universal monarch, and its throne is a mosaic of speeches, discussions, conversations and whispered suspicions.

The Influence of Oratory in the world's greatest achievements is the only exception to this disregard of vocal potentiality. Oratory challenges the admiration of the modern student. This weapon of the human voice is hung admiringly in the temple of fame. Orators are now almost idolized; their works embalmed amongst the sacred relics of literature; and their statues graven on the peristyle of genius. In no country will a Confucius, Cicero, Demosthenes, Paul, Savonorola, Burke, Henry, Beecher, or Grady ever receive less than his deserts. This almost superstitious regard for the orator protects his memory from any threatened injustice.

Under such circumstances one should be permitted to speak freely of another vocal art superior to oratory. Forces physical, political, commercial, religious, and social have each slain their thousands; the seemingly weak *vox populi* has slain its tens of thousands; and entire armies of oppression have been put to flight by oratory:—but it remains for Gospel Preaching alone to cause enemies voluntarily to surrender, strike their colors, and become glad and loyal subjects.

Preaching is Not Oratory, therefore, but quite its opposite in principle; which statement will seem untrue unless it is remembered that some preachers are really orators, and modern orators imitate the peculiarities of preaching.

a. Preaching is radical, oratory is superficial. The orator aims at instant compliance with his advice, and strives to make his auditors take pleasure in following it, whether they really believe, and are truly benefited, or the reverse. But the preacher is content to face prolonged neglect, giving "line upon line, here a little and there a little," and that "with all longsuffering and patience," until there results a new mind, heart, life and purpose in his hearers, insuring their eternal good.

b. Preaching Changes the Man, whereas oratory only

changes his acts, or for a limited time controls his feelings, and his views. One looks to the future—the other regards the present.

c. Preaching Aims at Character instead of at that outward compliance with the wishes of the speaker which must be the objective point of oratory.

d. Preaching Develops Nobility; bringing elements of character into activity that were unsuspected before. The veritable orator never aims higher than the highest trait already evident in his audience. When he does this much he really steps from the rostrum of oratory to the porch of the philosopher, verging close upon the pulpit of the preacher.

The orator must study his audience for immediate results. While it may occasionally suit his subject and his purpose to address the nobler side of character, more commonly he appeals to the weaknesses of men. Instinctively does he discover the presence of ignorance, prejudice, superstition, and selfish greed: and, by the very conditions of his art, success depends upon the correctness of this diagnosis.

Shakespeare has given us the ideal oration in the matchless address of Marc Antony over the body of Cæsar. Brutus was no orator in that he made no study of his auditors, but treated them with a business-like frankness that oratory would never venture.

On the contrary note the shrewd and accurate measurement that Antony has taken of the citizens. For he has the seemingly impossible task of exciting the mob to a frenzy they did not even wish to feel, and accomplishing this while seeming to advise against it.

How every string of human passion is deftly grasped, boldly stretched to its exact limit of tension, played upon in perfect time, and the next swiftly tuned to it! Even his pauses, made in a show of sympathy, are watched with the expertness of an eagle's eye, to secure their intended transitions of sentiment.

In his position could we have gained the like results with any slightest change in method? As an Orator he solved his problems, and with unparalleled mastery of detail.

Contrast now with this the altered problems and the consequently different method of Preaching.

Preaching the Opposite of Oratory. Preaching worthy of the name, far from playing upon the weaknesses of men, even for a moment, does not hesitate openly to antagonize every human passion. It was thus that the Baptist showed himself to be more a preacher than an orator. Thus did Peter, Stephen, Paul, and Luther deliberately array against them those very prejudices which orators would have made their strongest allies. The orator must move men at the time, and to do so he must please or seem to please them, even though the pleasure be that of an excited opposition. But the preacher, who can wait, knowing that others are to enter into his labors and build upon his foundation, has for his motto "Whether we ought to please men rather than God, judge ye."

Preaching Superior to Oratory. Public appreciation has been minimized by its classification of preaching as a branch of oratory: ordinary preachers are therefore unjustly compared with noted orators, and their profession mutilated on this Procrustean bed of false criticism. Since the vast majority of preachers do not possess the kind or degree of talents thus made their standard, they are relegated to a Black Hole of inexcusable injustice.

Condemn Beethoven because he is not a sculptor, and belittle Rubens because he is not a poet, before a preacher can be fairly judged by the canons of oratory.

Scripture and history furnish overwhelming evidence of the invincible potency of preaching, showing it to be as far superior to oratory, as that is to other forces. Preaching has annihilated the mightiest nations; out-generalled the greatest orators; supplanted the most boastful philosophers; banished seductive customs of millennial heredity: in fine,

the shrewdest combinations of world, flesh, and Satan himself have been again and again disarmed, as they will ever be until every knee shall bow, and every tongue confess that Christ is Lord, to the Glory of God the Father.

Preaching Perpetually Efficient. The problems of our own day: the "oppositions of science, falsely so called:" the mighty phalanx of organized evils; political, commercial, social, and, shall we say religious antagonism to Christianity; all these and more may appear invincible to so simple a weapon as Gospel Preaching.

Preaching Divinely Assisted. To conquer giants, such as these, the childish sling does not approve itself to our common-sense so well as the battle-proved armor of Saul. The temptation will be strong to fight them with their own ordnance. This would be a correct judgment if preaching were a branch of oratory. But what an incalculable difference it makes when we consider that God Himself is an element of power in Preaching! Though to them that perish it is foolishness, to us who are saved it is the power of God. Just because God is for us in the pulpit none can be successfully against us.

Preaching Divinely Authorized. It may be claiming too much to assert that Preaching was utterly unknown before the coming of Messiah. Possibly it was employed previously, just as all (except Col. Totten) believe the rainbow to have existed before it was made a chosen vehicle of God's truth.

The teaching of Jesus was so radical, and so diverse from men's corrupted instincts that he was compelled to coin new words and phrases, force novel meanings upon familiar terms, and invert the ordinary conceptions of things religious.

So it would not be surprising if this method of propogating his doctrines—so different even yet from the customs of all rivals—on examination proved to be entirely the invention of Our Lord.

Preaching Must be Appreciated by the preacher or it will lapse into mere "talk;" disappointing; temporary; human. No preacher is likely to rise above his theories. If preaching is mere speech; the sermon a discourse; its effect the result of his own genius: with such theories,—that are so widespread—the man of God is far from being "thoroughly furnished unto all good works."

The Gospel Preacher who takes some other sword must perish by that sword; whereas the most timid one who trusts in the efficiency of the "Sword of the Spirit" enters another and a higher arena. When Peter attempted to advance his Master's cause by means of the sword, he accomplished nothing more soldierly than cutting off a soldier's ear: which act of foolishness had to be undone by the Master's healing touch. But when a short time afterward the same Apostle became a preacher rather than a swordsman, using divine instead of human weapons, how marvelous his success!

Preaching Neglected by Preachers. The delivering of sermons is not neglected, indeed it is a work overdone. Churches have made this almost the sole object of their existence. "Preachers" must do duty at every gathering; no matter what the purpose of meeting, or convention; even the solemnities of bereavement must have a "sermon."

Nevertheless many preachers remain ignorant of the origin, nature, authority, and power of that Preaching which is comprised in their Great Commission. They have the form rather than the power thereof. Quite commonly it is "preaching" with the Preaching left out; suggestive of some Great Omission.

They "talk," perhaps well; their sermons are constructed after the most approved patterns in the latest Homiletic fashion-plates; their knowledge, skill, goodness, and intentions may be above criticism: and yet they may be at best only what the world correctly terms them, pulpit "orators." The most ignorant negro has frequently been

able to out-preach the scholarly homiletician who has false notions of his profession.

Another species of neglect leaves preaching to the haphazard chances of an assumed genius, or a visionary inspiration of the moment. Time and strength are therefore prodigally expended on other matters; the Preaching meanwhile receiving practically no attention whatever.

Preaching Beset by the Devil. If preaching really possess the power here claimed for it, we may readily believe that the arch-enemy of souls will do what he can to deceive if possible the very elect. He cannot prevent the utterance of sermons, but he can abolish that which makes them the "Power of God unto salvation."

Posing as an angel of light, satan accomplishes his malicious purposes by means that are in themselves good. This is a day of over-organization, socialism, mechanical philanthropy, and literary excitement. Form and method have usurped the places of truth and consecration.

Under these insidious influences the busy pastor is tempted to allot undue importance to the substance and the plan of his "sermons:" or to exalt "pastoral work" above preaching Societies, organizations, committees, and perpetual-motion in the church; with political, social, and philanthropic schemes outside the church, all threaten to rob him of both the time and taste for that Art to which alone he stands pledged.

Preaching Demanded by the Masses. In our day there is nothing whatever that the public desires so ardently or appreciates so well as Gospel Preaching. Not what is sometimes made to pass for preaching, but the genuine christian article. With all the complaint made of empty pews, there is no profession shown so much public respect as the Ministry. The aggregate congregations on a Sunday in any one place will always outnumber the average attendance upon popular amusements.

But the "unchurched masses" would tax double the

present capacity of all meeting-houses if they were certain of hearing Preaching when they did attend.

The immense popularity of the "sensational preacher" is proof of an unsatisfied desire. But one sensational preacher will go a great way. His rarity is a chief element of his attraction. Such pulpit "orators" may be useful, influential, and effective in their own sphere, but they are not model preachers.

There is an attractiveness, and a power, far greater because more real, within the reach of the humblest man of God. People are tired of doubts, speculations, theories, "cults," essays, "talks," and harangues. With all their selfishness they really desire to know Truth, and to have their consciences boldly amputated when necessary. Sensational excitement is an amusement, not a satisfaction.

It is blind ignorance that asserts a public antipathy to Preaching. Hundreds of instances are clearly in evidence that there is, without exception, nothing so popular as the Gospel preached in Apostolic fashion.

For a single example:—During the World's Fair the largest circus in the country spread its tents along the river front in Chicago, expecting a fortune from the proverbial podularity of such an attraction. Its failure was so complete that a few weeks closed the expensive venture. At this juncture, Mr. Moody, whose tact equals his spirituality, secured the main tent for preaching. Everybody laughed at the idea of preachers attempting what so excellent a circus had failed of doing. But facts are destroyers of sentiments.

Every Sunday Mr. Moody held three meetings in succession, for which tickets of admission had to be secured beforehand. With none of the "attractions" resorted to by some churches; with nothing sensational or novel, with plain, homely, straightforward, scriptural Preaching such as thousands of ministers are able to command, that tent holding 15000 was crowded every time. The proprietor told Mr. Moody he couldn't understand it: and offered a

tempting salary if he would accompany his circus and preach on Sundays, just for advertising purposes.

Because few of us are doing our best, much has lain neglected, which has led persons who could know better to infer that the Church is losing its hold upon the masses. This is both unjust and untrue. We are indeed very far behind our possibilities, nevertheless the Church is decidedly in the lead of any other single influence now affecting mankind. The missionary rather than the merchant has opened up new countries. Philanthropists, Economists, Statesmen, and Reformers, all have found their beautifully designed crafts of theory drifting in the wake of facts marking the foamy path of piloting preachers.

And even as regards audiences, there is nothing to-day like the popularity of the Church, with all its shortcomings. Any theater or circus can be somewhere overmatched by a church; every popular orator sighs over the records of Whitefield, Spurgeon, Talmadge, and many others.

Honest Comparison should never stoop low enough to play leap-frog with Conclusions. Count all the people in all the churches of any place and contrast the result with the total attendance in all the saloons, or all the clubs, or all the theatres; not combining the different worldly influences against the single religious one, which would be unfair. Such investigation will show that whereas one or two such places may be crowded, yet in the aggregate the attendance upon the churches will be greater. Whenever some play succeeds in holding audiences, with a large city to draw upon by liberal advertising, how such a rare feat is heralded! What can the Church show? Some would say, nothing. But the unappreciated fact remains, that with nothing more novel than "the old, old Story," audiences have been held uninterruptedly for twenty centuries! Is that an evidence of "losing our hold upon the masses?" The wonder is not that congregations are often small, but the marvel is that anybody comes at all under these conditions.

Christianity is in open conflict with the world, for its Founder came "Not to send peace, but a sword." Until the time when every knee shall bow, and every tongue confess allegiance to the Captain of our Salvation we must be girded for fight.

Unjust criticism and falsehood are to be expected from that World which crucified its Saviour by such means. This cannot be avoided, and does little harm.

But to have christians themselves accept and repeat these slanders is to have a kingdom divided against itself.

No preacher can do his best while he believes that the church is a failure and its ministry a set of incompetents.

That Pastors and People are doing their best cannot yet be claimed—but who else is? Compared with other men the sincere christian minister will rank above his peers; and compared with other organizations the living church is most truly successful.

It is untrue that anything is more attractive than the Gospel. Challenge every statement to the contrary, and investigate thoroughly the alleged facts. The conclusion will certainly be reached that Preaching is by far the Greatest Power in the World.

CHAPTER II

THE LIVING SERMON.

BY limiting the characteristic work of the preacher to the language he may utter from the pulpit in formal discourse, people have developed a mischievous theory of preaching. The scriptural "ambassadors for Christ," whose personality rather than whose utterances represent their Sovereign, have been supplanted by "pulpit orators."

The "sermon" has become crystalized into a form of doctrine from which the spirit of Gospel Preaching has well nigh evaporated. In consequence worshippers have been transformed into audiences.

In non-ritualistic churches that portion of the public services which used to be called "worship,"—scripture, prayer, and praise,—is now unblushingly termed "preparatory." People time their coming so as to "hear the text," because to be "late at church" means only late for the sermon. It is counted no breach of decorum whatever to disturb the congregation during these preparatory services, (hardly excepting the prayers), but one must preserve the utmost reverence and silence during the SERMON. Let a sleepy child move then, and punishment is promised by those very persons, who noisily take their seats during Scripture-reading, singing, or even prayer, and who bustle around nervously during the Benediction in a frantic search for fans, parasols, hats, coats and other luggage that might impede their rush for the door! Is not this sermonolatry?

Churches seldom realize the necessity for a Pastor, but they must "hire a preacher," a man to deliver "Sermons."

Once a month may do very well and cost but one-fourth a man's "whole time." But the SERMON must be had; though they could readily do without prayers, hymns, Sunday Schools, Bible study, and especially collections. If two services are appointed for Sundays, it is translated into "two SERMONS" a day. Just as some ritualist might attend Mass in the morning and satisfy his conscience for a whole week to follow, so these protestants hear a morning "sermon" and feel that "divine worship" has been celebrated to the full;—someone else may "hear" the night sermon if it must be done.

Nor have the preachers escaped this contagion. To "study" means to collect materials for DISCOURSES; the "hardest student" being the one who spends most time "preparing his SERMONS."

Upon the rest of the public service most commonly no time is spent: preparation is seldom deemed necessary for scripture, hymns, or prayer. When the Sermon-maker comes into the pulpit it will be time to prepare for the devotional parts of the service!

What is the practical effect of such a false theory? With all eyes upon him, he must inspire people with a strange sense of the importance of worship, and any realization of God's presence, by nervously selecting not only the hymns, but the scriptures as well; while his absolutely ex-temporaneous and awkward prayers deepen the harmful impression! Such a preacher is seldom annoyed by the rustle of books and dresses, during the "preparatory services," but he becomes remarkably sensitive all at once over the slightest lack of attention during the SERMON—which has been invested with supreme importance. When he is communing with God, and directing the thoughts of the people to the Almighty, for this he deems no study to be necessary; the scattered thoughts and ill-arranged language of the moment are supposed to be plenty good enough for God. But he dare not trust the same extemporaneous faculties for

words and ideas during THE SERMON because then he is addressing MEN, not god; and men criticise, whereas God —well; He is unseen!

During his reading of the Scripture likewise such a preacher does not expect attention or even silence: perhaps it mercifully covers up blunders due to reading something he has not recently studied; and, after all, this is only God's word. But during the delivery of the SERMON he must have close attention because every word which proceedeth out of the mouth of Man was carefully prepared beforehand, and is of paramount importance! What did the people come for but to hear him talk! Just this is the impression made upon the hearers, and it forms a large part of the effect made during every sermon. No wonder many sermons fail to accomplish good with such theories back of them.

This popular perversion of the preacher's office has poisoned almost everything connected with christianity.

For example people think a preacher is over-paid because "he has nothing to do but write two sermons a week," until his "barrel" is full. Educated to regard Worship as synonomous with Sermon, they feel justified in neglecting the assembling together, when they can read as good or better SERMONS at home! In consequence of this the pulpit has come to be regarded as a stage upon which the clergy act their part, at set times, after which their profession like a vestment may be laid aside!

The Preacher is the Sermon. No matter what his theory of preaching may be his character and personality really preach to every beholder: and to have a salutary power his words must be seen through a transparent godly life. The "Golden-mouthed" knew by experience that "The christian is the world's Bible, the only one it will read." At the very foundation of the art of preaching should be placed Paul's advice to Timothy, Take heed unto *thyself*, as well as to the doctrine, continue in both of them, for in doing this double deed thou shalt both save thyself

and them that hear thee. They who attempt to "Feed the flock of God, taking the oversight thereof," are not called merely to make sermons in the quiet of a secluded study, but to be "ensamples to the flock;" something living, rather than something literary.

Whenever the Pastor's circumstances demand a public discourse, then something like what is now called a sermon must be delivered to the best of his ability. But so far from this being the chief characteristic of the Christian Ministry in New Testament times, as it is now, we find very few such discourses recorded in Scripture, and none of them reported as a modern sermon would be, or constructed upon any modern homiletical model.

The word most commonly used for "preach," in the Great Commission and elsewhere, is one meaning a Herald or Town Crier, which excludes the idea of oratory, or rhetorical form, but involves the accurate delivery of an authorized message. And yet if there is one thing more than another emphasized in the Great Commission it is not even "preach," but "Gospel."

Every man according to his several ability has his peculiar usefulness." "And he gave some apostles, and some prophets, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Those who excel in public address should of course devote their energies to that method of edification: but there should be no lordship over God's ministry by a mere custom that would make orators of *all*, regardless of special call or fitness.

A custom so inveterate can not be wholly ignored; we are therefore compelled to pay some allegiance to it in our methods of preparation. Formal discourses must continue to be preached just as though they were the chief end of man in the pulpit.

But let us not become slaves to this custom, and focus all our time, thought, talents, and responsibility upon the

sermon. Extend the view beyond pulpit, and sermon, and audience, and service, until the "Crowning Day" itself comes up clear and sharp in the background. Thus will we see *all things working together* for good to them that love God, in Preaching as in Providence; the sermon being only a means, not an end. And even a perfect discourse depends upon the character of the preacher for its effect. Its power too is living, instead of literary.

As Jesus himself was THE WORD, so, in some real sense *the preacher is the sermon.* What Professor Fisher wrote of our Master, belongs, in a less degree only, to his ambassadors: "The works and the teachings of Jesus belong together. They form the totality of the manifestation and cannot be divided more than the seamless garment which He wore!" This explains why the common people heard him gladly, although his language was keen, to the verge of torture: because his deeds and transparent character preached of pity, tenderness, love, and tireless benevolence. Any pastor who thus reveals a christly life may also wield a christly knife. To safely "use great plainness of speech," we must let people see us do it "with many tears." As Dr. John Hall wisely said, "A preacher must give an impression that the man is greater than anything he says." It is in this way that the first martyr "being dead, yet speaketh."

If it is insisted that the sermon be regarded as a literary production which may be written or printed in its entirety, nevertheless the preacher affects his discourse so thoroughly that it cannot be separated from him, without serious mutilation. According to the pagan Quintillian "No man can be a perfect orator unless he is a good Man." The keen-sighted French have given us the axiom, "Style is the Man:" which Goethe amplifies thus, "Every author in some degree portrays himself in his works, even be it against his will;" which is reversed by Longfellow in saying "If you understand an author's character the comprehension of

his writing becomes easy." Bacon shows the philosophy of this doctrine in that "Men's thoughts are much according to their inclinations." Thus is it only "Beneath the rule of *men entirely great*, the Pen is mightier than the Sword."

Christianity is not a science to be learned intellectually: its preachers are not philosophers to impart anything like the wisdom of this world: it is not objective truth to be grasped by the mental faculties; but it is something subjective to be transformed into character; as said our Great Teacher, "The words that I speak unto you, they are spirit, they are life." Preaching then has for its aim the impartation of a new life, not a new creed. This reveals the weakness of every theory of preaching which regards it as a science, for which the laws of discourse are adequate.

To assist ever so feebly in the process of making a "new creature," in whom "old things are passed away; behold, all things are become new," it is evident that the preacher's personality must be the chief influence. Just in the proportion and manner that character transcends knowledge, does preaching excel discourse. One is only mental the other spiritual; the one can be fully conveyed in the "words which man's wisdom teacheth," whereas the other can never be so imparted because it is "spiritually discerned." For centuries this attempt (as unphilosophic as it is unscriptural) has been made with the inevitable production of millions of orthodox hypocrites whose lives disgrace the creeds they so zealously defend! Sermons are not Preaching.

Undoubtedly the hearer's mind must be addressed, it is the normal organ of character: but as the greater includes the subordinate, we must see that not alone the art of discourse, but every art, and faculty, and human resource, with God's own power added are necessary in so radical a work as Preaching.

To teach the most abtruse science; the most complex language; the most baffling art; is veriest child-play compared with transforming the natural man, from being an

enemy, who cannot know the things of God, into a friend willing to wrestle against principalities, and powers, and spiritual wickedness in high places. Such is the single and only purpose of Preaching; and with man that is indeed impossible, but with God to aid us all things are possible; for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Religious history proves nothing more conclusively than that men have never become holy by intellectual process. The world by wisdom never knew God to perfection. The love of science is so far removed from the love of God that there is often supposed to be an irreconcilable feud between Science and Christianity; and to many minds Skeptic and Scientist are synonymous.

In Greece popular culture and religious sensuosity kept even pace; while Idolatry erected her most debasing altars amid the Groves of the Academy. The same tendencies are manifest to-day. Culture always leads away from God.

Intellectual Powers Inadequate. Discourses will educate, and produce bigots, theologians, philanthropists, or people of excellent morals; but can never by intellectual means convert a sinner from the error of his way, making him love God with his entire being, and his neighbor as himself. We cannot avoid the employment of intellectual processes in preaching the Gospel; but we must not overestimate their efficiency to the jeoparding of more important means. Christianity is a change of character, not a change of opinion; it is not a belief of the brain, but believing with the whole heart.

Character is the Soul of Preaching, the sermon being simply its body. As the body without the spirit is dead, and faith without works is a disappointment, so the most approved Sermon without character back of it is sounding brass and tinkling cymbal—profiting nothing. The XVIII Century was particularly rich in theologians whose literary works are unsurpassed; but it was an age of Rationalism,

Deism, and pharisaic formality in the pulpit itself, so that Cowper could write of the Clergy of 1781——

> "Except a few with Eli's spirit blest,
> Hophni and Phinehas may describe the rest."

That marvelous display of power in the preaching of Whitefield and others during the Great Awakening, was not due to any oratorical, or theological discoveries, previously unknown to the "divines" of both Continents; but, apart from God's direct influence, it was the pious, warm-hearted impassioned PREACHER; whose faith in God was real, not theoretical; whose life illustrated his profession; and who risked station, comfort, reputation, and life itself that souls might be saved. It was this which silenced blasphemers; paralyzed the hands of ruffians; and impelled nobles and rowdies alike to reform. And this was a novelty. Shakespeare for a whole century had counselled,

> "Do not, as some ungracious pastors do,
> Show me the steep and thorny way to heaven;
> Whiles, like a puffed and reckless libertine,
> Himself the primrose path of dalliance treads,
> And recks not his own rede."

Therefore the "Bishop must be blameless" to be successful. He cannot avoid blame, but he must not be blameworthy. False-witnesses accused our Lord, and will say all manner of evil against us if we are true to Him, but it must be "falsely" said to make our preaching powerful.

The Power of Courage therefore is necessary at the very outset that we be not men-pleasers. Courage is not indifference, stoicism, or bravado; but calm, deliberate choice of duty with resolute acceptance of all its consequences. This was a characteristic of Paul's success:—even though bonds and imprisonments awaited him he swerved not the slightest; which explains why with him the word of God was never bound.

Puerile preachers are they who seek to evade trouble. They select for their sermons "subjects" that are not likely

to arouse opposition: and when serious difficulties do arise they seek another fold with pleasanter pastures. No wonder their carefully prepared "sermons" are inefficient: yet they ascribe the cause to anything but their lack of moral courage. Most commonly their people are said to be cold, selfish, quarrelsome, stingy, and unappreciative.

Men of this character will never turn the world upside-down chiefly because they are afraid to do so. In all other respects they may be excellent, and they generally are men of fine tissues, good taste, education, industry, and noble ambitions, but lacking courage, their sermons become essays, and their most powerful arguments empty casuistry.

Of all weaknesses none is so utterly futile as the desire to please everybody. It is not only an impossible ideal but inevitably suicidal, those we strive to please being most displeased. The faithful minister owes allegiance to no one in heaven and earth but God. It is perfidious in him to think for an instant of consulting the preferences of any man, or denomination, government, family, kindred, or his best friends. Such loyalty to God will sometimes appear to be hatred of father and mother and brethren. It will always cause him to manifest the spirit of that successful preacher who said "When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately *I conferred not with flesh and blood:* neither went I up to Jerusalem to them that were apostles before me."

To make ourselves all things to all men that we might by all means save some, is quite another thing from trying to suit the whims and wishes of others to avoid disputes. Paul could withstand Peter to the face when he was to be blamed; and Pauline success demands first of all a Pauline loyalty to God.

In daily life ordinary moral courage is well-nigh invincible. But the pulpit demands something beyond mere moral courage, something that seems to clothe God's ambassador with a supernatural potency. We may not define it,

but the martyrs, from Stephen to Father Damien have de picted it in glorious outlines.

To follow the Author and Finisher of our Faith, who endured the cross and despised the shame, we must never be wearied and faint in our minds. Foxes had holes to hide in from danger, the birds had nests to shelter them when threatened, but the Son of Man had not where to conceal himself from jealous persecutors.

How special a meaning to the preacher have those words "If any man will come after me let him deny *himself*, and take up his cross, and follow me; for whoever will save his life shall lose it; and whoever will lose his life for my sake, shall find it." Any preacher possessing this spirit wields a power well-nigh invincible—a force unknown to Rhetoric, and impossible to Oratory.

The Power of Humility is also exemplified in Him who "humbled himself, becoming obedient unto death," whereby he is highly exalted. It is closely related to courage, which indeed is necessary to its development, for to be truly humble requires heroism. Its consequences are so far-reaching, its principles so unpopular, and its sacrifices so continuous that the human heart shrinks instinctively from the attempt. It is almost as rare as Consecration.

Perhaps there is no temptation more constantly indulged by the minister than Conceit. It is common enough in all men, but seems to be professionally cherished by preachers. No search is required to find the explanation, since the circumstances of their duties give them an undue impression of ability and importance. Every candid preacher will admit the truth of this unpleasant assertion. Spurgeon himself confessed to frequent warfare against this enemy. To be tempted is nothing wrong if we use the door of escape always provided. Resistance develops strength so that we should count it all joy when we fall into these temptations.

Let us who aim to preach with effect bear in mind that indulging in *Conceit Paralyzes the Sermon*, and is worse

than a mere negative weakness. Paul could have boasted more than all his fellows about speaking with tongues, and everything else; but he waited fourteen years without mentioning his exstatic vision, and only hinted at it then to emphasize the fact that he gloried in those infirmities which others criticised and ridiculed, because when he felt weakest he was thereby really strongest. Successful preachers in all ages have testified likewise both of the power of humility, and the enervating influence of conceit. The matchless Newton said he could never speak effectively, until he felt he could not speak at all.

Some men have that "fatal fluency" which enables them to "preach" in despite of all drawbacks: this ability to keep talking blinds their perception of failures that are quite evident to the long-suffering hearers who are too considerate to undeceive them. A conscious failure would be a blessing: as it was to the over confident theologue who essayed to "fill" the pulpit of a prominent church. Chagrined at his actual insufficiency he was leaving the place with abashed countenance when a good old deacon gave him this advice:—"My brother, if you had gone up into that pulpit as you came down from it, you would have come down as you went up."

Conceit permeates the entire being: our ambitions become tainted; our zeal perverted; our development stunted; our tact blindfolded; our faith neutralized. Not only does it thus poison success at the fountain-head; but it prejudices the hearer against us. Our gait and general bearing unmistakably indicate what proportion of conceit or humility we harbor. The poise of the head, the angle of the hat, as well as voice and facial expression describe us in a language universally understood by everyone except ourselves. Perhaps the reason why the "Bishop must be the husband of one wife," is because the minister's success depends so peculiarly upon his habits, and yet, unless married, he is more isolated than other men from honest criticism. What the public

dare not say to him the faithful wife will find a way to make known.

Whoever has the faintest suspicion of egotism should instantly humble himself in the sight of God, and strive to be like his master "clothed with humility," as oriental slaves wore the coarse apron of menial service.

There is real preaching-power in the sermon by one who is willing to be called a fool, mad, beside-himself, insignificant, or anything, so that Christ is fully proclaimed. Being sensitive concerning our reputation for learning or ability is homiletical as well as moral weakness. He who blows his own horn will have to do most of the blowing: for whoever exalteth himself shall be abased, whereas he that humbleth himself is the one who is mounting on the stepping-stones of his frailties to higher things. The one who shall be rewarded openly is not he who blows a trumpet beforehand —because he has his reward, paid in the cash of conceit— but he who permits not one hand to boast of its deeds to the other; whose very prayers are offered in seclusion; whose alms are known alone to God. Cornelius gave Peter his greatest lesson.

Every preacher must aim at present success, but that does not mean the success which the gentiles seek. True success is least heralded, and often passes unrecognized by self-conscious pharisees: but God, who justified the humble and misjudged publican, and weighed the widow's mites in the scale of sacrifice, is the one to decide the measure of real success. That humility which can be silent under the taunts of seeming failure, knowing that a DAY is coming which will reveal every man's work of what sort it has been; such a spirit dominating any sermon will make it thrill with soul penetrating power.

The Power of Faith is also a much neglected element of preaching. It is not meant that preachers are skeptical, heterodox, or insincere; but regarding the sermon as a discourse for intellectual improvement leads the speaker to

somewhat ignore spiritual forces. Little by little faith is robbed of its emphasis, though not of its name, until the preacher himself comes to confuse it with intellectual belief.

Ordinary faith or confidence in people propels the mainspring of human affairs. And even this is more than some pulpits display. But there is a Faith that might remove mountains, a power that takes hold of God and man and welds them upon the anvil of sacrifice.

It is just such a power that philosophers have groped after, and that unsatisfied hearts now yearn for. Agnosticism is the weird echo of a pulpit that kept its faith wrapped in a napkin. The world asked bread and received a stone: it asked soul-food but was compelled to starve upon brain-food. Sermons were plentiful but in them the Bread of Life often became a mere chemical analysis. Infidelity in our day, at least, confesses to a respect for that ideal Christianity which is theoretically taught. But comparing christian life with the theory it claims to gain no light. Such charges may be exaggerated, but they show us which way the wind of doctrine blows. What is popularly termed Higher Criticism reveals a painfully widespread uncertainty amongst theologians as to Inspiration of the Scriptures.

Regarding the so-called Religions of men as on the same logical plane with Christianity is another symptom of spirit-blindness. Materialism, Monism, Theosophy, and Christian Science, with other semi-religious modifications of ancient philosophies are the hastily ripening fruit of a long-implanted error. Centuries of an emasculated preaching, that made intellect take the place of soul, culture eclipse faith, and civilization usurp christianity, now call upon us to reap the harvest of their logical results.

Of course there are thousands who bow not to Baal; always enough to pass a Gideon's examination for service; but the total effect of all christian pulpits would be surprisingly increased if sermons were regarded as strictly a means to a spiritual end: and faith considered more necessary than

study in their preparation. Sons of Thunder must draw their lightning from heaven. The world is tired of doubts or hesitation, or half truths. Little consideration does it give the preacher who enters his pulpit doubting God or fearing man. And have we not every reason to manifest Faith in preaching truths that angels would love to deliver, to men whose eternal welfare is concerned!

Faith is just as indispensable to the sermon as it is to prayer, though in a different way. When people recognize in us something more than sincerity, or enthusiasm, or knowledge, or even belief, they will begin to cry out under our preaching. We have this faith, let us make use of it until people come to feel that we know whom we believe, and need not to touch the nail-prints to make God's presence any more real.

The Power of Piety is closely akin to faith and yet distinct from it. On the forehead of Aaron was inscribed "Holiness to the Lord." This is the sure way to let our light so shine that men will glorify God, for genuine piety is admired as cordially as its counterfeit is despised. All the tendencies of our times exalt the intellect. We have too many incentives to study and too few promptings to devotion; all of us are better scholars than saints, because we are willing so to be.

But the success of continuous effort brought to bear upon scholarship is a prophecy of what piety might become if it received due consideration, and systematic culture.

Generally piety is left to itself; as men are accustomed to take earnest thought for things in proportion to their least importance. What we eat, drink, and wear causes most anxiety, just as though God did not know we have need of these things that will be added unto us if we seek first the Kingdom of God, and his Righteousness. Even in Theological Seminaries the class-rooms are better filled than the chapel; lectures are more popular than prayer-meetings. Not that prayer and holiness are discarded, but they are

not regarded as elements of preaching; and piety is not supposed to require cultivation like the mind. Although we do not so intend it, our over-development of the intellectual gives us the air of mere theorists, or partizans, which sadly robs us of much available preaching power.

It would be quite otherwise if we gave diligence to add to our faith those spiritual forces that would make us fruitful. Holiness is spiritual communion with God; a contact with Christ real and vital, as a graft drawing luxuriance from the living Vine. Dwelling thus in Him we have abundance of joy, pray with certainty, and bear much fruit.

Have these results no bearing upon the power of preaching? Do they not appeal directly to the ministry? May we not see in them some explanation of present efficiency, as well as the promise of "greater things than these shall ye do?"

The Power of Prayer. What our prayer is we are, and what our sermon will be. Prayer directs the thoughts towards the purest, greatest, and highest of objects and thus tends to elevate and purify the soul. It fixes desires and affections upon the noblest accomplishments, and thereby increases such emotions. It fastens the gaze upon God until the soul itself is "Changed into the same image, from glory to glory." Perhaps best of all prayer can make us feel the presence of God so overpoweringly that we will repent in dust and ashes, and cleanse ourselves from all those lusts of the flesh which war against the soul.

Finney like all successful revivalists depended more on prayer than on sermons: he said that "Lack of personal christian experience, in many cases is the reason of defective preaching of the Gospel." We must "Save ourselves and them that hear us." Jeremiah announced the same homiletic principle in saying "Their pastors have *not sought the Lord:* therefore they shall not prosper, and their flocks shall be scattered." Professor Tyler, of Amherst, places prayer among the natural forces to be used by men. He writes: "Prayer enters into the very plan and structure of the uni-

verse. It is one of the elementary principles, or forces, in the original constitution of things—not less so than light, or heat, or gravitation, or electricity. It is an invisible, intangible principle; but so are they. It cannot be weighed or measured; neither can they. The material world was made for moral ends; and moral elements enter, as it were, into its composition—moral forces mould, so to speak, its masses, direct its movements, and control the course of events. And among these, prayer is perhaps the chief."

Frequently the success of the New Testament churches is contrasted with present results. Why not also bring out some other comparisons? For example the seven deacons of Jerusalem were *all* men full of faith and the Holy Ghost. Pentecost was preceded by a prayer-meeting lasting ten days and nights, in the weak privacy of an upper room. And the wonderful Second Pentecost, which opened the door of salvation to the Gentiles at Cæsarea, began with "A devout man that feared God with all his house, and *prayed to God always*." The Apostles—who were the leading, we might say the model, preachers of their time—complained that something should be done to relieve them; for "It is not reason that we should leave the Word of God and serve tables." Such remarks would to-day be interpreted to mean that more time was needed for preaching and study. Quite otherwise was the spirit and the custom of Apostles who ordained The Seven, saying "We will *give ourselves continually to prayer*, and to the ministry of the word."

Our success now, great as it is in the aggregate, must be limited by this underestimation of prayer as a preaching-force. When a Pastor is sought, his mind and morals are scrutinized; and if he is clever, studious, social, and eloquent the ideal is complete. Question as to his piety in its truest sense, is seldom raised; nor is serious inquiry made as to whether he is a man of prayer, full of the Holy Ghost, and therefore of power. A negative to such interrogations would not injure his reputation the slightest.

Custom, like a mismatic atmosphere, affects the most robust characters. Living amidst these influences the ministry come to feel much the same. In theory they may exalt prayer, but actions, which speak more correctly than professions, show radical inconsistency. Whether the test be made by the comparative time spent upon prayer and upon study; or the anxiety exercised over each; or the expectation of results from either; or the credit given to prayer and the matter of the sermon when preaching comes to be powerful; under all such tests the average preacher would find his theory of the supreme importance of prayer somewhat depreciated.

For two thousand years the history of Revivals worthy of the name has uniformly attested the existence of Pentecostal Preaching Power with pristine intensity in Pentecostal Prayer. The biography of every successful missionary, evangelist, or pastor abounds in proof of this fact. Spurgeon (whose greatness was manifested in his earnest desire to make all preachers as successful as himself) has written a pamphlet called "The Preacher's Prayer." It would be well for all ministers to read the numerous practical works on this subject.

The Power of Love needs no demonstration, it is universally recognized wherever present. Its homiletic value seems however to be frequently forgotten. Every one is sensible of the marvelous psychic influence which love imparts to feeble words. Why should we not covet most earnestly such a gift and infuse all our sermons with its mysterious charm? Do we forget that it is one of the few elements of preaching particularly authorized in the New Testament? Was it for nothing that Peter must be thrice taught that supreme love and feeding the flock are inseparably connected? Must Paul remain the only preacher to say "The love of Christ constraineth." And did he intend to except the ministry when he showed the "more excellent way" of Charity?

Very properly we study to make our sermons intelligible and forceful; but we strangely overlook something which will accomplish that beyond the ability of Rhetoric! All do not comprehend language, but they do fully understand love: its meaning and its force are instantaneous, universal, and complete. What better aid could we wish?

Would it not be a real saving of time for us sometimes to close our books, and ink-stands, and meditate upon salvation until love for God and man filled our hearts afresh? We would not have such reason to ask "Who hath believed our report," if our love were so infectious that the people could not "hide as it were their faces from Him."

It is not the use of loving language that is here suggested; that is liable to neutralize the force of love itself because it savors of affectation or pretense. Love in the heart is what we must encourage: it needs no vocabulary, or explanation, or apologist; for indeed "The heart speaks most when the lips move not." Let the preacher be as careful to take a throbbing heart into the pulpit as he is to prepare the matter of his sermon, and this christ-like power will thrill his hearers. Indeed active love is the one thing needed most by those thinkers whose sermons are clear-cut and weighty but likely to be cold as ice-bergs, for it will impart the warmth necessary to make their very coolness refreshing. As George Herbert expresses it in his quaint fashion—"Dipping and seasoning all words and sentences in our hearts before they come into our mouths, that every word may be heart-deep."

The Power of Morality is one that should be assumed in the ministry, but daily developments wring from us a reluctant confession of failure to completely sustain this assumption.

Of course it would be folly to urge morality upon any who are hypocritical rogues at heart. Pretenders of this kind will creep into the most hallowed haunts. Well do they know that they must assume a virtue if they have it not.

But amongst the sincere and true men who are preaching the Gospel there is some need for caution against the entering wedge of insidious immorality in what might be termed little things. Compared with other men they might seem immaculate, but in those whose duty it is to present the church "Without spot or wrinkle" the slightest taint is offensive. Both lips and lives must "Express the holy Gospel we profess."

Despite our religious avocation, pious companionships, and holiest professions, temptations to immorality beset us. No man was more sincere than the apostle who said he certainly would not deny the master, though he should die for it; and yet a few short hours found him both denying and cursing! Let every man who thinketh he standeth take heed lest he likewise fall! And when the preacher falls he seems to sink lower than other men. Of all persons preachers need most to watch and pray lest they enter into temptations. By them every appearance of evil should be shunned as deadly poison. Satan has no other means to rob them of the power they were ordained to exercise. Well does he know that if a preacher can be induced to take "A little wine" for his stomach's sake when he doesn't really need it, as did Timothy, the down grade has begun. If coarse anecdotes, and impure witticisms can be made palatable, and *double-entendre* indulged in between brother clergymen the mind has already become clouded. Only the *pure in heart* can *see* God consequently Timothy was told "keep thyself pure." Anthony Comstock, a specialist in the sad history of impurity, asserts that "Evil Imagination is the greatest foe. Upon its surface, as upon a putrid stream, float all other crimes. It creates phantoms of sinful pleasure which quench spiritual life and produce spiritual paralysis."

The rhetorical power due to morality is clearly illustrated in women. Proverbially inconclusive in their arguments, yet their persuasive power is well nigh irrisistible, undoubtedly because of the magnetic influence of a spotless character.

It is precisely such a force that the pulpit needs, so that men shall be persuaded though arguments happen to be illogical. When David felt that a new heart had been created in him, and the joy of Salvation returned then he said he could teach transgressors so that sinners must be converted.

The Power of Honesty deserves separate consideration. For some reason business men are suspicious of ministers. Perhaps in most cases it may be due to the lack of business training among clergymen : but whatever the explanation its rhetorical effect is so injurious as to demand unusual attention.

Many preachers are culpably ignorant of business ethics, and cherish theories that are actually dishonest. Accustomed to exalt things divine they soon come to ignore the other duty of rendering to Cæsar the coin of the realm. Pastors are more usually weak on financial matters than on anything else open to criticism. They may demand more than their due and seem to be greedy of filthy lucre ; or more likely they are too negligent and timid as to the business policy of themselves and their churches: both extremes being hurtful. Paul's early zeal led him into the error of preaching for nothing. At Corinth this was used against him so maliciously that he endeavored to explain his reasons (I Cor. ix 7-18) and afterwards (II Cor. xii 13) begged their pardon for doing them that wrong.

Carelessness in finance leads to a disregard of business principles, which tends towards practices that are unintentionally dishonest.

Unlike most men the clergy have little control over their income. It is in the hands of others, and comes, if at all, irrespective of "value received." A pastor is paid whether he does what was expected of him or not. Besides this temptation to gradually overlook the necessity of a fair equivalent for money, the ministry enjoy many discounts and gratuities that tend still more to dull their sense of hon-

esty, if not also of self-respect. Herein lurks a danger where only a special benefit was intended.

Money is the day-dream and the night-mare of the children of this world. Theology to them is an unknown science; and their confidence in what we preach is at premium or discount according to our common honesty. If we are false in earthly things they conclude that we are also in things heavenly. Business men will cheat eachother, deal in questionable investments, take advantage of legal technicalities to sustain their reputation for integrity; all this is "business," which does not affect their "standing" among themselves. But they are so convinced of the rascality of such methods that any approach towards them by the preacher brands him at once.

Indeed ministers cannot be too careful and strict. For instance a failure to enclose stamps for return postage in letters of inquiry, has kept many an eloquent man below his appropriate level. Tardiness in paying rent, grocery bills, and other domestic expenses often accounts for small congregations and smaller enthusiasm. Disregard of engagements to meet business-men blunts the points of keenest arguments; for honesty means punctuality, on the principle that "time is money." Likewise when the pastor interferes with a man's business duties he is considered dishonest in robbing him of valuable time.

Pastors therefore are to "Provide things honest in the sight of all," not merely as men, or as christians, but as *Preachers*, because their "commercial rating" actually affects their pulpit rating. When our "Word is as good as our bond;" when our note at the bank will be accepted without security; when everyone is anxious to have our patronage, on credit if we require it: in other words when the public can find *no fault with us as men*, then will they crowd to hear us and believe every statement about religion that we make whether or not our language is eloquent, or our

arguments correct. This element of Preaching Power is undervalued by many, but is indispensable to all.

The Power of Good Manners is likely to be ignored because it is so intimately associated with foppery, affectation, and downright hypocrisy. But the mere superficial "vogue" of etiquette is not what is meant by good manners; though that is not to be despised.

Some might question the propriety of classifying good manners with elements of character. If however "Manner makyth man," and the Sage of Concord be correct in asserting that "Good manners are made up of petty sacrifices," then there is a vital relationship between our manners and ourselves. Like all outward acts they either truly express the inward soul, or by continued exercise react upon it.

While we are not to conform to this world in its sin, we are, like our Master, to increase "In favour with God *and man.*" Where there is no sacrifice of principle we should behave becomingly; "And I say unto you, Make to yourselves friends of the mammon of unrighteousness."

It is one thing to avoid the habits of a pharisee who washes his hands ostentatiously before meals to show his superiority to others, it is quite another thing to disgust your friends by eating in a slovenly way with soiled fingers. Certainly there can be no doctrine of the Bible that demands putting knife instead of fork to the mouth! Does the public chewing of tobacco, with its unattractive, and discourteous accompaniaments enforce the eschewing of all evil? Who can expect-to-rate upwards in the scale of personal attraction if he expectorate downwards upon the costly carpet of parlor or church? Has the handkerchief any evil influence which the fingers can exorcise? Is kindness a sin, and self-forgetfulness an error? Is it a sign of impiety to say "please," and thank you, and other polite expressions? Do we prove the doctrine more divine by making most trouble for our friends when we visit them, and shocking their expectations of propriety?

And as to dress; is there any style that belongs to ministers by Scriptural authority? If not, is there some Law forbidding them the latest fashions: and how old must any fashion be to become Clerical, or even pious?

Unless some Scriptural statement or inference comes into conflict with social amenities, should we not, like other men, exercise what taste we have in conforming thereto? Many preachers would be welcomed into wider usefulness if they did not so unnecessarily offend harmless tastes.

Character is the Living Sermon to be prepared as much as the Discourse. Every phase of personality becomes an element of Preaching; and systematic cultivation of character pays even better dividends than systematic study, since the possibilities of soul-growth are unlimited as compared with the mind, because the outward man is decaying while the inward man is improving day by day.

We know better than other men just how to develop character, our teaching is clear on that; let us practice what we preach, and our preaching will thereby become more practical. We will be Preachers instead of deliverers of sermons.

CHAPTER III

PASTORAL PREACHING.

CHURCHES have drawn a dividing line between what the minister does in the pulpit and out of it. Preaching and Pastoral-duties are regarded as fundamentally distinct although of course related. Every pastor must do something of both, but he is not expected to excel in both.

One is said to be "a good pastor but a poor preacher," or "an excellent preacher but no pastor." Very seldom can one get credit for performing both duties equally well, because the public regard them so distinct that different talents are required for each, which only a genius could master together. They are blind to the real nature of these separated acts and fail to note just what their Pastor accomplishes.

Preachers who are accustomed to this unconsciously adopt its working theory, and select one or the other of these phases of ministerial activity for their specialty. Like attempting to speak two languages they count it no disgrace to fail in one, if the other is mastered. As water can rise no higher than its level, so theory limits attainment. Believing these duties to be distinct the pastor cannot possibly make specialties of both. He will fail in the one for which he imagines himself unfitted.

No Such Distinction is warranted by scripture or common-sense. A similar division of christian life into sacred and secular has wrought incalculable harm. But the New Testament knows nothing of these ingenuous distinctions. Separate abilities are indeed recognized, but not distinct responsibilities.

As in religion so in preaching *the man himself* is the objective point. One man has the faith to eat meats offered to idols whereas another is weak: so preachers limit themselves according to their several abilities: but that does not authorize the deification of idols in the one case, or separation of duties in the other. Ignorance alone misleads our consciences as to the duties of preacher and pastor being separable.

Good Pastors are Good Preachers because preaching is not confined to the pulpit. What Dr. Cuyler terms *Sermons in Shoes* are often more effective than sermons in words. Indeed they belong together. As the organ is not music, so the discourse is not preaching. Beecher very wittily wrote "A minister should care nothing for a sermon however good, for Christ does not say I will make you fishers of sermons." If the process by which we affect the conversion and sanctification of men must be called a SERMON, then *the entire life of the preacher is the Sermon, in the pulpit and elsewhere.* This is the only theory that accords with the facts.

The Hearer is the Real Pulpit in which pulpit alone can we ever persuade men. Its door is closed against Jesus as selfishly as was the synagogue at Nazareth. Our Saviour sends his ambassadors to exercise tact sufficient to open human hearts to them that will eventually welcome Him.

Preaching is far different from mere teaching; hence the scripture couples in one expression "Pastors and Teachers." Lecturers, theologians, philosophers, teachers, and reformers merely demonstrate something, logically, objectively, mentally, making it clear, attractive, and convincing. All of this may be done in the pulpit. But Preaching demands much more: because it is to convince a man against his will; to make him like what he hates; to compel him to act contrary to his former prejudices and instincts, and believe what he cannot see. Consequently Preaching demands every possible means of personal influence.

Business men know the value of the personal qualities of their salesmen, agents, and commercial travelers. Merely informing the public of bargains will not suffice. Yet people are far more ready to deal with even unscrupulous merchants than they are to accept Christ; which should teach us the urgent need for being "Instant, in season, out of season," that is, preaching in the pulpit and out of it. Paul's latest advice, based upon years of varied experience, is needed by all young preachers, "Make full proof of thy ministry."

Preaching is a Complex Process for which separated agencies are not sufficient. A pastor may be socially admired, universally respected and loved, and seem to possess every single element of the ideal preacher, while his work is disgracefully barren of spiritual results. Some of the least successful men are the most pious and the best educated. Unconsciously or intentionally we must *use all* the combined forces we can command in order to Preach. This was the spirit of Whitefield who said "I want more tongues, more bodies, more souls to use for the Lord Jesus. Had I ten thousand he should have them all." Such is the determination of those who watch for souls as they that must give account thereof to God. Sermons neither begin nor end in the pulpit. Like Paul the true preacher teaches "Publicly, and—from house to house," which is what Herbert calls "The Parson's Completeness," acting upon the promise "Lo! I am with You always," not simply with your words.

Preaching is Influence, Not Language. In ritualistic churches the sermon holds a decidedly subordinate place. Other christians unduly exalt the sermon: concerning its possibilities they would be surprised at nothing; the scenes of Pentecost being their ideal. Result is expected during the delivery of Sermons. Other portions of the public services are considered indispensable; other activities of the minister are appreciated; but the Sermon is looked to as the

center of effectiveness, and the focus of a man's power. All "results" are ascribed to his "preaching," by which he is tested, classified, and valued.

Preachers fall in with this and become as super-sensitive over their sermons, as they are likely to be indifferent concerning the effectiveness of other elements of Preaching. Every conversion must be traced to some *sermon*, so that no spiritual results are looked for apart from meetings and discourses.

How often persons holding this popular opinion are puzzled at the success of "poor preachers," men of no scholarship, gifts of speech, or graces of oratory. In like manner the Sermons we regard as our very best, to which were given the greatest care and study, from which, according to current theories, the surest results were to be expected, have disappointed us. Frequently the sermons that were hastily prepared, crudely formed, and awkwardly delivered have borne the hundred-fold, because *we used other influences with them.*

Further proof of this is to be seen in the published Sermons of Whitefield, Edwards, Spurgeon or any successful preacher. It is a common occurrence to hear people say "I don't see anything in this sermon to cause such results." The so-called "Sermon" on the day of Pentecost has been criticized in like manner. On the other hand those sermons that make the best reading have generally been barren of visible results when preached.

Why is it that the average foreign-missionary is more successful than the average pastor? It cannot be due to rhetoric, or oratory in those who are mumbling awkwardly a strange tongue. For example, how did Livingstone exert his marvelous power over those savage Africans? We know that their languages are too crude, even if he had perfectly mastered them, to permit of that degree of rhetorical structure and oratorical finish which we invariably associate with such results. And in every mission-field similar experi-

ences are repeated. There is more Preaching and less Sermonizing with missionaries.

In view of such examples we must admit that it is not the language but something quite distinct which occasions the results expected from Gospel Preaching. Language is not only a medium of thought but also a vehicle of personal influence. In some cases, such as technical instruction, that influence is out of place and must be suppressed, as it may be. But the Pulpit is not the professor's chair, nor the teacher's desk, for unimpassioned lectures or even brilliant essays; of all places this demands the most constant exercise of every personal influence. Knowing the terror of the Lord how can we do less than attempt by all means to persuade men!

IN EVERY EFFECTIVE SERMON,

A WRONG HABIT is changed into **A NEW HABIT.**

The sermon is effective only in proportion as it ignores everything but this practical purpose.

—o—

ITS METHOD must impart some influence to the faculties of the hearer in this order:——

HIS PREJUDICES,

PERCEPTION,

REASON,

EMOTIONS, and then

HIS WILL.

Undoubtedly we are to teach the principles of the doctrine of Christ but it must be upon the theory that only he who *does* His will shall ever know of the doctrine, so that the object in strictly doctrinal preaching is to *persuade men*

to do something, not to get them to learn something.

With all that the Gospel has to conquer this can never be accomplished by the powers of language, with even the added resources of delivery. It demands the preacher, the church, and the Holy Spirit, in addition to the potency of speech.

Preaching Reforms Habits that are clung to tenaciously both from custom and choice. Every sermon should aim at a single habit, and carry the process of its reformation to some definite stage. Anything short of this should not be called Preaching; as Beecher said of someone "He did not preach, he merely gave forth so much theology."

Instead of exclusively studying the text, subject, plan and matter of every sermon, we should give close study to the hearer, and every means likely to influence him to reform the particular habit the sermon may have in view.

The Sermon is but a *means* to an end, and only one out of the many to be employed. Instead of considering the text as the most important fact in any sermon, we must regard the Hearer as the most important, and next to him the Preacher: all other things, including Text, Subject, Doctrine, and the Truth itself are simply instruments or tools by which the one acts upon the other.

Like a beloved physician the successful preacher studies his patient, to make a careful diagnosis; which is the best test of his skill, and the only guide of proper treatment. The Matter of his sermon is the Drug Store from which the Plan, as a Prescription, compounds the remedies in skilful proportions; the dose is administered in the Conclusion; all helpful circumstances having been drawn upon to do the nursing after the discourse is ended.

Every such preacher will discover the present condition of the individual hearer or class of hearers he is about to address. He will give more study to the existing prejudices of people, both for and against the duties involved, than he will to anything else. When his diagnosis is correct, and

distinct, his mind will rapidly call up the most suitable remedies from the Pharmacopœia of Scripture.

Thousands of ministers are wearing out their lives, and burning up the precious gray-matter of their brains in the obscure search after text and outlines, both isolated from the people and their needs. If they only knew how much easier, pleasanter, and more effective it is to Preach than to sermonize, they would be no longer careful and troubled about many things. The one thing needful is a person. When we understand the tactics and strategy of those we expect our sermon to conquer, all our knowledge of scripture, homiletics, rhetoric, oratory and everything else marshalls itself before us with the precision and the order of a trained army to be placed in battle array.

Habits Die Hard partly because we are creatures of habit who naturally cling to them like life itself, but chiefly because we prefer the old and especially the worse habits. As one of the distinguished Broaddus family used to say whenever he visited a Sunday School, meanwhile illustrating his statement by taking a fresh chew of tobacco—"Habit, from the Latin verb *to have*, is something that has *you*."

But we have centuries of testimony to the possibility of reforming the most inveterate and persistent habits that ever dominated the will of man. If God be for us there are no tasks too difficult, and he has promised to be with true Gospel Preachers always to the end of the Age.

Habits must change. Preachers must do it. It can be done. But not by men who come into the pulpit to read, recite, or preach a "Sermon," and then go off to prepare another—like those soldiers who all marched up the hill, and then marched down again!

Private Preaching is a fellow-helper to public preaching, and sometimes the more effective. It is indeed a mistake to suppose a large audience necessary to preaching anywhere. A minister does not deserve the name of

Preacher who would dismiss an audience because it is "too small." Was it not preaching of an ideal kind that the woman heard at Jacob's Well when she was the only listener? When Paul and Silas taught the jailer at midnight so that he repented, believed, and was baptized, did they not Preach? Who would not like to preach a sermon as successful as the one that converted the Eunuch? Private-preaching-power!

Thus has it ever been. When Paul preached before the whole town of Athens the success was small compared with his sermon to Lydia, and especially when his audience was the single soldier chained daily to his wrist. In our own day the man who confines his preaching to the pulpit seldom sees spiritual reforms take place under his ministry. He may draw crowds and please or excite them. He may preach politics, or morality in line with the personal influence of many others and seem thus to be successful. But almost never do spiritual results take place without persistent, private, personal influence.

Often this power is unseen and likely to be overlooked. The preacher may get credit for results due to some dear old bed-ridden saint who has written a list of bad cases to pray for every day, and God is just sending the answers. Sudden conversions take place under a dull sermon; but they may be traced to the almost forgotten prayers of father or mother, or a promise made to some consecrated friend years before. It may be questioned whether any person was ever converted by reading the Bible alone, or hearing a public sermon, without some personal influence being also operative.

Evangelists come to a place where either Pastor, or people, or both have been patiently, and prayerfully exercising their christian influence for years in daily intercourse with sinners, but without the result being shown. The tree has been planted, digged about. fertilized, tended, watered, and pruned, until only a few days more of sunshine are

needed to bring out blossoms and fruit as if by magic. The visiting preacher, or Evangelist gives a vigorous shake, when, behold the ripe fruit (and the green with it sometimes) comes rattling down so there is not room enough to contain it. At once the conclusion is reached that this Evangelist is a more powerful preacher than the humble and abashed Pastor. Whereas the truth is that the former merely gathered what the other had grown; the Pastor had labored and the Evangelist entered into his labors. It was the quiet tending that grew the fruit, not the rude shaking which only disengaged it.

There are Evangelists who know the inefficiency of sermons alone; who realize that there are two heads to a sermon, and they are on the bodies of preacher and hearer. A public and a private phase should be found in every sermon; preached in the pulpit and out of the pulpit—wrongfully separated now into two distinct duties, Preaching and Pastoral work.

Moody and many others look upon their sermon and prayer, and songs, and hall, and ushers, and books, and comfort, and time of service, with every slightest detail, as so many separate portions of PREACHING the Gospel. Their sermons very seldom would pass criticism in a Seminary, but they accompany a success that any theologue might well covet. Men of such views are more successful than Pastors of other views, because they know that cause and effect are part of God's law.

The Actual Introduction to every effective sermon is something *lived*, not spoken. No hearer is going to break off any habit, even of opinion, just because we say so even if we prove conclusively that he ought. It is proverbial that any person convinced against his WILL remains of the same opinion still. There must be something in the preacher himself to compel the hearer to do what he does not wish to do. People never argue themselves into sin, and so they will never be reasoned out of sin. All of us sin against our

reason; for, when we would do good evil is present with us. *Every sinner became such by the personal influence of someone.* All we like sheep have gone astray, and as all the flock do precisely what the leader does, just so evil communications of personality, not words, corrupt good manners.

Private Preaching is therefore but a common-seuse counterpart of the methods of Satan and his helpers. They employ every means to secure their objects, and we are to do the same. It is here that the children of this generation are seen to be wiser than the children of light. When Paul said "I have caught you with guile," he showed his approval of this theory—"That I might by ALL means save some."

The Introduction to a sermon is not an introduction of the subject, but an introduction to the prejudices of the hearer. These prejudices meet us before we say a word; they are favorable, or unfavorable, or both. Success depends upon our discovering them, by intuition or evidence. Precisely what a salesman must do to make a sale is one of the problems before every preacher.

We may enter the pulpit and there employ the truest logic, set on fire with zeal, and thrilling with sympathy; but if prejudices continue to bear against us, or our people, or denomination, all of that masterful sermon becomes an "effort," a mere display, beautiful, charming, exciting, but leaving the spectators as it found them. The Introduction is the anticipation of these prejudices and their removal if possible, before the sermon begins. It is done in private rather than in the pulpit.

Piety, Heart-power, Enthusiasm and Oratory are indeed wonderfully potent, but before these magnetic forces can electrify the hearts of our hearers, poles and wires must first be erected from house to house. These may last through our pastorate, but even then they need inspection, and adjustment, especially after storms, or accidents, or tampering by enemies. Every sermon too has a different voltage, and current, which require alteration of internal resistances.

Even rheostats and transformers will be neglected unless we keep a proper watch upon them. The tedious, unobserved, day by day work of the Lineman, going from house to house, causes the universal illumination when the central dynamo is revolved on Sunday.

No Pastoral Visiting should be allowed to displace Pastoral Preaching. Any Pastor who degenerates into a society man, who visits only in accord with etiquette will lose his power as did Samson. By this is not meant that a man must be unsocial, or professional, or artificial, always "talking religion;" far from that. It is that every visit should be consciously used to aid one's work as a PREACHER, and not be wasted in purposeless talk. Outwardly our visit may seem purely social, while within us is the keen and quiet intention of the experienced angler who is willing to spend hours and days in seeming idleness so that he lands the fish at last.

Frequently the very best Introduction we can make to a sermon is this social intercourse that seems to have no "religion" in it. The reason for this is plain. People have come to think that ministers are unlike other men, or else are in the work for revenue only. In either case the prejudice will shut doors against the sermons. We must take pains to remove this opinion while seeming to be unconscious of its existence. Living with the people and not in King's palaces: dressing like the people and not clothed in soft raiment: talking, and feeling, and thinking like the masses will make the common people hear us gladly. Nor do we need to lose our dignity such as belongs to self-respect, though we should abolish that affected dignity of tone and manner which pharisees associate with religion—the Holy Tone, and Clerical manner.

Much of our teaching is wasted because christianity is regarded as belonging to the rich or more fortunate individuals. The Salvation Army has arisen to correct this mistake among what are called the lower classes. But in every

church a similar theory, like a wall of Jericho, keeps out God's leaders from many hearts.

Showing the people that we are men of like passions with themselves will make more real all the doctrines we assert. Letting them behold our own trials, and equal need for faith will exert a resistless force when we come to urge a life of faith. In other words when we are preaching every day by our life and character, and not like the little bird in a cuckoo clock seen only at the set time to be heard, will our sermons have a fair hearing. This is Pastoral Preaching.

We might as well use a foreign language, as to expect our sermons to be understood when *we* are misunderstood. The real Introduction to every sermon must be studied before the looking-glass of our reputation in private life.

No Professional Visiting should be tolerated. Many Pastors fall into this trap of sermon-paralysis. It is the duty of people to notify their pastor whenever they need him unexpectedly, because he cannot know the urgency unless so informed, but it is wrong for him to require such notice always. His duty is to benefit those he does visit, and in this his work is like that of a physician. But he does not have the same excuse for waiting until sent for because he is not paid so much per visit which prevents the doctors from going unasked.

No Hap-hazard Visiting should be encouraged by one who aims to Preach with Power. And much that is deemed systematic is really hap-hazard. Any visiting is hap-hazard that does not have *a special result in view.* We may district the town, and call on every family with the precision of a postman; but if we have no definite *purpose* beyond "making the call" we will waste the wonderful force latent in every such opportunity.

When preachers look upon their lives as belonging to the Lord, to whom every single moment is precious, and for whom every latent influence should be eagerly engaged,

then will Preaching become Powerful and the Ministry less professional.

The following device has been found exceedingly valuable. Have a thousand printed with your own name, and carry some always in your pocket Bible. Writing a "Prescription" for every visit helps Pastor and people in many ways.

PASTORAL PRESCRIPTION.

For ..... Here insert their name

℞ Your condition requires the following.

Here write appropriate Texts of Scripture.

After a faithful and prayerful trial please report to

DATE ..... Dr. Wm. H. Young.

Sermonic Visiting beats the path to a Powerful Pulpit. As in a sermon each sentence adds but little to the discourse, and yet is needed to help secure the entire effect; so each visit should be skillfully adapted to exert its influence fittingly when the sermon itself is delivered. Visits like language may be prepared beforehand to secure a desired effect when the sermon is preached.

The value of this method is evident whenever tried. We rush to the homes of new residents to secure their attendance upon our church rather than elsewhere, or to transfer their membership. Our sermon next Sunday seems directed especially to them because of this Sermonic Visiting. Likewise whenever we visit persons under conviction of sin, or in great distress, intending to follow the visit with a suita-

ble sermon, how effective such Sermonic Visiting proves itself to be when the Public Preaching rounds out the entire procedure! Under pressure we thus instinctively do right.

Exceptional interest like this takes care of itself; what is needed is some plan that will enable every Pastor to avail himself of these Home Forces amidst ordinary circumstances.

a. *Plan Sermons Ahead*, whether you publish the list or not. Every visit and conversation will then find where it belongs in the list and suggest its possibilities.

b. *Have a Variety of Purposes* in these sermons, not merely to avoid ruts of teaching or style—which considerations are rhetorical, and beneath the noble purpose of Preaching—but so that no class of hearers shall be neglected, everyone receiving his portion in due season.

c. *Have Some General System* around which these various sermons can be arranged. For example:—

IN EVERY MONTH,

The First Sunday is Pastoral Sunday, for subjects that concern the church in its relation to local failings and duties, or whatever seems important to you as its Pastor.

The Second is Doctrinal Sunday, for the orderly presentation of the greater Doctrines of Christianity.

The Third is Mission Sunday, for regular instruction in the duties and triumphs of the people in this work.

The Fourth is Denominational Sunday, for the systematic consideration of those peculiar truths which your denomination is supposed to foster.

The Fifth is Children's Sunday, with sermon especially adapted to the little-ones, who will pay better attention to the rest while waiting for these.

With some such easily remembered scheme the Pastor's work becomes unified, progressive, comprehensive, business-like, and yet thoroughly flexible. When we know what classes of sins or habits are to be considered a week or two ahead, we can call upon those persons who need probing, or preparing, and transform our indefinite "pastoral work" into a portion of some sermon, or Pastoral Preaching. In such visits material of the most effective kind will be gathered and time really saved that otherwise might be spent in doing what the witty Dr. Henson calls "Fishing in the inkstand without getting one bite." This literally peripatetic philosophy is the source of that wisdom which leads to the greatest success.

Such intelligent observation of the congregation will hasten, delay, and alter many discourses:—we may have to wait for years. By this method no sermon is wasted, for when the hearer is found to be in the right condition, then for the first time can we speak with the power that always accompanies the "Word spoken in season."

For example:—a certain Pastor had preached ably enough but in vain to convert two infidels. He visited their homes frequently without seeing the coveted opportunity to drive the harpoon. Cautious investigation revealed the particular cause of their impenetrability. They were intrenched behind a profound conviction that Free Masonry was superior to Christianity. This pastor was no Mason, but he was striving to place them on the only eternal foundation, like a wise master-builder. For three years there seemed no likelihood of change, and no chance to remove this prejudice which slammed a door in the face of all his sermons to them. Argument would have only made those prejudices more permanent.

But one day he called, and ringing heard no response. Some instinct seemed to bid him enter, so he clambered into a high window, and going up stairs found those men seriously ill. Their wives were away when they were attacked

and they had been too helpless to send any word to friends. When they beheld the Pastor come thus to their rescue before any brother Mason their adamantine prejudice crumbled into the dust of remorse. After that every sermon had a decided effect so that they became active christians in a short time.

This single instance will make clear the necessity, operation, and power of Pastoral Preaching.

The Real Conclusion to any sermon is also preached outside the pulpit, as Jesus took his disciples aside and explained his parables. A Sermon is not done when it is delivered, or it would come under the ban of the old Latin proverb, "Voice and nothing more." One sermon done is worth a thousand heard, because "Not the hearers of the law, but the doers of it are justified."

President Finney taught that "A truly successful preacher must not only win souls to Christ but must keep them won." Preaching without practice has wrought great harm. Every possible statement that can be made from the pulpit has been heard so often as to become rhetorically ineffective. Being forgetful hearers of the words, instead of doers of the work, they look in the law as in a mirror, see themselves as sinners, and then dispersing from church-services without further relation to the sermon, forget what manner of persons they were; Preaching only half done.

These evil results are seen most in those places where the Scripture has been perverted by the mercenary greed of those who starve their souls, and harden their hearts, by "once a month preaching." Although there are excellent christians amongst these goats; such churches are celebrated equally for dissentions and for excess of "revival preaching."

Suppose Philip had delivered a formal "sermon" to that Eunuch, and, after the peroration, or rhetorical conclusion he had made his salutations, and politely left him to go to Azotus, his "next appointment!" All one-sided! Faith without works; precept without practice; form without sub-

stance; doctrine without obedience; preaching without probing: public, general, impersonal discourse, instead of private, direct, personal, conscience-searching Preaching. He was Pastor to the Eunuch the few hours he had to convert him; and yet he preached. Was this not Pastoral Preaching?

Spoken sermons can accomplish much, but their full effect demands, like some medicines, an after rubbing-in. We may teach people theories by the lecture-system, but skill only by the laboratory-system. No man has ever purified the life of a community without doing more than talk. "Always *bearing about in the body* the dying of the Lord Jesus, that the life also of Jesus might be made manifest." "Love, as I have loved you." These cannot be spoken, they must be lived. For their promulgation are demanded men not arguments; individuals, not audiences; homes, not churches; pastoral not formal preaching alone.

Many good men stumble along in their work, lamenting the success they need not lack, and really harming the souls they desire to save, as physicians can look back upon deaths due to early ignorance. Peter was as well as ever prepared for homiletic work before the experience that Jesus referred to when he said "And when thou art converted strengthen thy brethren." Multitudes of Pastors have experienced a conversion from sermonizing to Preaching, from delivering discourses to making their whole lives a Sermon, "Known and read of all men." Like Andrew Fuller who said of his earlier years "I had never entered into the true idea of the work of the ministry."

Dr. Broadus said "Preachers may add immensely to the influence of their preaching, whether it be good or not, by administrative tact and toil, and by personal dignity and worth." But these, like all other forces, must be purposely and intelligently used to make them effective.

As Napoleon rode around after every battle to see who were struck, or why some shots failed to penetrate; so must the faithful preacher follow his pulpit-shafts that the work

may be completed. This, and nothing less, is the real Conclusion to any sermon.

The length of a sermon therefore cannot be measured by the watches that rudely snap in church. But those pastors who recognize the value of Pastoral Preaching and its extent will require less time in the pulpit, and do better work out of it: their sermons becoming "four-square," the length being measured by their depth and breadth.

CHAPTER IV

PULPIT PSYCHOLOGY.

DAVID instinctively recognized a deep principle of homiletical philosophy when he exclaimed "Create in me a clean heart O God; and renew a right spirit within me. * * * Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; *then* will I teach transgressors thy ways, and sinners SHALL be converted unto thee."

It is not enough to teach God's ways no matter how logically or entertainingly. To make men give up cherished habits is utterly beyond the reach of Logic, Rhetoric, Oratory or the unaided arts of Discourse.

A Definition of Preaching that ignores this aiming at habits is as unscriptural as it is inadequate. Preaching is a process by which God's truth enters into the mind of man, and acts upon his will so effectually that his life shows the result, one way or the other.

More than Mental processes are therefore to be employed. God himself must be with both preacher and hearer in order to accomplish the forming of a "new creature" in "such as should be saved."

God's part of this work may be counted upon confidently, because he is more willing to grant his Spirit than we are to please our children.

More Than Speech, no matter how eloquent, must be employed amongst those forces that are human in the sublime work of Preaching. The sermon, or discourse, is but a single vehicle. The entire process of acting upon the head, the conscience, the heart, and the will of the hearer

is what constitutes Gospel Preaching.

It Embraces Everything, with every method that can help produce the required effect. The heavens declare the glory of God, but only unto them which are exercised thereby. The Psychology of the Pulpit regards every phase of human influence, physical, mental, moral, social, and spiritual; and studies every available means of exercising these forces. It was "Because the Preacher was wise, he sought to find out acceptable words," but he also gave himself to know all other things, "For thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Paul enforced the same principle in his memorable determination "That I might BY ALL MEANS save some." He preached one way to the crowded house when sleepy Eutychus fell from the third loft and was killed; and spoke another way to those women at Phillippi by the riverside; and he reasoned according to the teachings of the logicians before Felix so that he trembled. To the chief captain on the stairs at Jerusalem he spoke Greek, but the maddened crowd below he addressed in their vernacular. Some he gave milk, and others the strong meat of christian development through sacrifice; to some he wrote letters because his bodily presence was weak with them; while others he withstood to the face; and still others he delivered over to Satan.

He came nearest to being what Dr. Broadus terms "The Shakespeare of Preachers. One who can touch every chord of human feeling; treat every interest of human life; draw illustration from every object and relation of the known universe; and *use all* to gain acceptance and obedience for the gospel of salvation."

Prof. E. A. Park thus urges the employment of every available means:—"If the preacher could always determine the moment when his auditory would be most impressible he might set a double guard upon that moment. If he knew exactly what discourse or what paragraph would

happen to seize the peculiar attention of an inquirer or caviller, a bright child, or inquisitive student he might lay out his strength on a few sentences and feel somewhat secure. He can indeed foresee that some parts of his ministration will require more skill than others; but he will often find a surprising efficacy where he looked for nothing. The critical and momentous character of the preacher's work is therefore spread out over all its parts even the most minute. We have read of navigators whose hair turned gray while they were steering through a dangerous pass, and feeling that a movement of the helm, even a single inch would mean life or death. But it is often told with seeming surprise that Luther never ascended the pulpit without trembling: as if there were no cause to fear when immortal interests are involved."

We have already seen that Preaching embraces every kind of agency both subjective and objective: that its greatest potency, apart from divine assistance, rests in the Preacher himself as distinguished from what he says: and that his discourses are but portions therefore of his Preaching, which combine with the Pastoral Preaching he does before and after their delivery.

Our interest now properly centers upon the question of method. Admitting that Preaching Lays Hands of ordination upon all instrumentalities, we wish to have the Rubric concerning their daily Office.

Order is a time-saver and power-maker, as necessary to matters practical as to matters intellectual. But order alone may be so artificial as to defeat its own expectations. Our attention must be directed to the natural grouping of the various agencies of preaching-power and follow that arrangement.

Pulpit Psychology is that preparation for preaching which investigates the action of the various elements of influence upon the mind of the hearer. Its scope is more extensive than the customary Arts of Discourse as its pur-

poses and problems are greater. Rhetoric and Homiletics embrace many valuable psychological considerations which therefore will not need investigation; but they are general, and not decisive of those specific details which govern the result of each sermon. They may construct the weapon but cannot aim it—that must be done at the time. When the enemy is found *he* becomes our most important study, so that loading, sighting, and firing shall be effectual.

The sermon is more aptly compared with a mortar than with a gun, because the aiming is done *before* the loading, and demands the most accurate calculation of the enemy's position, weight of the projectile, strength of the charge, length of the fuse, resistance of the air, angle of the gun, and every minutest detail.

PREPARING THE SERMON,

ITS FIRST HEAD,	ITS SECOND HEAD,
IS THE HEARER,	**IS THE PREACHER,**
1 His Peculiar Condition.	1 His Character and Reputation.
2 His Cherished Sins.	2 His Knowledge and Research.
3 His Related Prejudices.	3 His Tact and Skill.
4 His Mental Status.	4 His Courage and Zeal.
AIM CORRECTLY.	LOAD PROPERLY.

ITS THIRD HEAD,

IS THE DISCOURSE,

1 Its Circumstances, Comfort, and Acoustics

2 Its Representatives and Fellow-helpers.

3 Its Timeliness, in Subject and Statements.

4 Its Adaptation in Structure and Delivery.

FIRE EFFECTIVELY.

First of all the Hearer must be closely studied. Nothing whatever is secondary to him.

A common blunder places the hearer almost out of view: so much so that sermons may be "barrelled" and "preached" anywhere with equal appropriateness. Such blind ignoring of circumstances and of people is not tolerated in any other vocation: which explains why everything else seems to have advanced in effectiveness more proportionally than Preaching. It is a common remark that no other profession seems to show such a disparity between the ability of its representatives and their success.

The first maxim of the preacher should be "I seek not yours but YOU;" and the more his view narrows upon diminishing groups, until a single individual absorbs his attention the more will he exemplify this maxim. Dispersed light, like phosphorescence may be beautiful, but its heat also is diffused and its power thereby nullified. Less light brought to a focus upon one spot at a time burns, and scorches, and moves, and exerts decided power.

Hearers in general must be studied, but Preaching-power demands that the particular hearer or hearers that each sermon expects to reach should have not only study but actual preparation; which preliminary work should be regarded as more important than anything else demanded by the sermon.

To Preach with real Power will commonly be impossible under other conditions. Sometimes the hearers have been previously prepared for the sermon that accidentally moves them.

He who preaches sermons but does not preach to *people*, need not expect a power which he is not exercising. Such "preachers" abound, and short-comings also abound. Men of these habits prepare *sermons*, but seldom *prepare* their hearers or themselves. Not aiming at the true target they hit the wrong Bull's-eye, if at all.

Aiming every sermon at some definite hearer, even if

an imaginary one, will develop that definiteness, and aptness, and poignant application which is noticeably lacking in modern preaching. This theory (which makes every Philip plan how to influence Nathaniel, and every Andrew successfully plead with his brother Simon) elevates the process of Sermon preparation from the study to the home, from the ear to the heart, from something literary to something lived.

Preachers who have required all their time for the preparation of discourses will find this study of the hearer an irksome task. Having been accustomed to literary preparation this psychological preparation will seem at first visionary. Nevertheless when one sermon has been faithfully prepared in this way the Result will endorse the theory, and as experience in this natural method is obtained it will prove to be the quickest and pleasantest.

Instead of beginning with text, theme, or doctrine, we begin at the other end with the *object or purpose* of the sermon as suggested by the needs and condition of the hearer. We train ourselves to be faithful to the hearer rather than to the text or theme: to study *him* and make all parts of the sermon and the service impinge on him.

There is no reason why we should go contrary to the maxims of Homiletics in developing a sermon from the hearer instead of from the text, because we employ a text just the same and need all the aid that the most advanced principles of Sermonizing can supply.

The First Step then towards the preparatiou of any sermon is the selection—not of a text but a hearer: some individual representing a group that we are to address. Right here the temptation will be to quickly invent some suitable theme before we have completed our consideration of the hearer. This impulse must be restrained until the mind learns to fasten its attention on the Object instead of the Subject of discourse. With such a habit formed one will find himself well on the road to a new style of preaching

that accompanies a new success. Power will be manifested both outwardly and in the preacher himself. Definiteness will take the place of professional routine or slavish custom. New senses will seem to have been imparted by which there will be apprehended "Sermons in stones, and good in every thing." An Alchemy will be acquired that shall transmute the commonest things into sermonic gold.

Then the Pastor will need no advice about visiting and church management, for he will have so many avenues of definite influence already surveyed as to make their landscape decoration and cultivation an easy problem. Instead of looking upon a church as a mass of people all alike, good, bad, stingy, quarrelsome, or peculiar, he will see them as groups, if not as individuals, all different; each capable of indefinite improvement. Churches that had baffled and worried excellent men who neglected this Scriptural theory of preaching will respond quickest to him who, like a wise physician in an epidemic, goes fearlessly from house to house, examines every case, and begins on the most hopeful while doing what he may for incurables.

The Next Step after selecting some special class of hearers is to study their present condition, so as to know how much can be done, though more especially what must not be attempted. Dr. Henry G. Weston, a Prince in the realm of homiletics, used to say "It is far more important to know what to leave out of a sermon than to know what to put in."

Every person is dominated by some cherished Sin, and one sin at a time. Novices will argue with skeptic or backslider, but experienced men will send a shaft right through the flimsy shield of excuse or argument to the center of the SIN which is beneath. Skill in locating the particular sin of the moment is the chief factor of success: like that of a surgeon who discovers the bullet or other festering cause of disease. Unless we come pretty near the exact spot men will show an expertness in concealing its presence that

amounts to genius. Many sermons fail because of a slight inaccuracy of aim; which is not surprising when they are usually aimed with closed eyes, or else "on the wing," and often at—nobody.

After this sin has been definitely located it is essential that we feel around for those prejudices that must be cut through or turned aside before we can properly operate upon it. Prejudices in general deserve little attention, but there are three or four, and sometimes only one that *must* be grasped or removed by the sermon that is to succeed. Find them.

We will now be nearly ready to select a text and prepare the discourse itself. But any single style of expression or method of arrangement, or selection of words will not prove equally effective with all people.

If we employ words that are not correctly understood, or address mental faculties that are undeveloped, or assume knowledge that does not exist, or express our thoughts inappropriately to the hearer, the greatest success can never be expected. * * * All of this, so far, may be summed up in the advice:—Aim Correctly.

The Preacher Himself comes in for a share of this personal study which is prerequisite to success. Subject, plan, text, illustration and every part of discourse may be considered after we have fathomed the hearer sufficiently; but we should not let our sermon take definite form until we have also carefully scrutinized ourselves.

We not only change from day to day, but we have our weak as well as strong points, and may uncover traits of character or elements of power that we would have overlooked without this habit of frequent examination.

It is important that the hearer have such an opinion of our moral and christian character that the sermon will be well received. Our character may be really angelic, yet men will wrestle with angels when it is done unawares. Often we may not deliver the sermon that we know best

how to preach because of some opinion that the hearer holds concerning us in relation to the purpose of the sermon. Another preacher should be secured to do this work, or the reputation modified that acts as a barrier.

Next to this comes the question as to our own special knowledge of the doctrine, with the sin, remedy, and treatment involved. It may be necessary to delay the sermon until the preacher is adequately prepared. This may require years but generally a few hours or days at most will suffice. A few more minutes spent with concordance, Bible, atlas, or dictionary would have made many a weak sermon irresistible.

But knowledge recklessly used becomes a dangerous thing. It must be employed with tact and skill, the fundamental difference between a master and a tyro. Beginners may command better matter and language than their elders, but lack that indefinable something which we call Tact. This is commonly believed to be a "gift" beyond the reach of blunderers, whereas it is always the result of patient endeavor. Tact is an acquirement capable of unlimited development, but a separate volume * is needed to teach its principles satisfactorily.

Sometimes one may be otherwise admirably prepared but his courage not having been previously "screwed up to the sticking place," causes a failure where great success was possible. It takes physical courage of a high order, as well as moral courage and zeal, to enable one to look an audience calmly in the face, as Nathan did David, and say Thou art the man. But extemporaneous courage may fail or foil. It is quite as likely to deceive us by overdoing as by weakening. Calmly considering beforehand the duties and dangers about to be faced will develop a true zeal and courage such as shall move men mightily. Jesus had this principle in mind when he warned Peter of the sifting he was about to experience; his boastful rejection of the advice should urge upon us to always watch and pray lest we enter

* How to Develop Tact, is to be published: see Page 2.

into like temptation to an assumed courage that is only conceit.

Sermons like gems demand a proper setting for their best effect. Whenever possible the circumstances should be prearranged to suit the sermon. Everything that may be seen, or heard, or felt, or imagined during the delivery of a sermon becomes virtually part of it; the light, acoustics, comfort, music and every portion of the service exert an influence upon the hearer's mind which Pulpit Psychology explains.

Daily papers, and even almanacs should be consulted for suggestions as to timeliness of subject, statements, and illustrations. No preacher can inform himself too carefully of the incidents and accidents experienced by his people. It is worse than a blunder to say what would cause pain, shame, or ridicule because of inappropriateness that might have been avoided.

This portion of Sermon Preparation may be termed Loading properly and thoroughly.

Finally, the Discourse comes in for all the time we can give to its development. It has already taken shape in the mind during the previous investigations and could be delivered with satisfaction even if there were no time left for special preparation. Such preparation cannot be overdone provided the personal and circumstantial preparations are not thereby slighted. If, like Dr. Cuyler, we "Love our work as a hungry man loves his dinner," our minds will be composing constantly.

When all things are ready the utterance of the discourse may be likened to the Firing of a weapon properly loaded and carefully aimed. But these three acts of Aiming, Loading, and Firing pertain strictly to Sermon Preparation as outlined on page 65. The Sermon demands peculiar attention after these preparatory considerations have been satisfied.

What is a Sermon? Considered psychologically rather

than homiletically, it presents three phases—a trinity of influence—of which the Discourse is but a single member.

1st, ITS PREPARATORY DIVISION,

By which is not meant what has been so long called the Introduction of the sermon. A sermon really begins before the text is read, so that the actual Introduction is anterior to the rhetorical Introduction. Indeed the latter may be omitted whereas the former can never be, and therefore has the greatest claim upon a preacher's attention.

With all possible acuteness of perception and faithfulness in Sermonic Visiting and Private Preaching we cannot bring our hearers to church so perfectly prepared for the sermon as to excuse us from making a special study of the circumstances that will affect them. It was Geo. MacDonald who wrote "The region of the senses is the unbelieving part of the human soul."

Comfort alone contains latent power. When Jesus fed the multitude rather than send them home hungry as his disciples suggested he acted upon this principle, the wisdom of which the next day demonstrated. It is not a matter of taste, or rivalry, the designing of modern buildings for every comfort. In olden times when preaching was ignored churches might well be darkened with the "dim religious light," the pulpit a box, the preacher a prisoner whose cries became unintelligible amid conflicting echoes. In these days preaching is studied as never before, consequently the new buildings are designed for comfort, seeing, and hearing, and those preachers as a rule are most effective who study the circumstances of their audiences. Mr. Moody is peculiarly noteworthy for this. Instead of that dead, unnatural, and repelling formality which characterizes many who covet his popularity, Mr. Moody watches the people at all times, and does not hesitate to direct from the pulpit their seating and comfort even to the giving of his own chair to some person otherwise crowded back.

Spurgeon likewise was as great in these details which so many ignore as he was in what alone is now called preaching. When new windows were put in the Tabernacle at great expense, on his round of inspection preliminary to preaching he did not hesitate to smash several panes to admit pure air—as necessary as pure doctrine.

The successful pastor will be supreme in conducting services; he will be the scriptural Bishop or "overseer," and the elder who "rules well." He has learned to order his own household that he may order the household of faith for their good. Nobody shall dominate him either intentionally or by default.

To fall asleep in church has become a proverbial habit construed into an adverse criticism of the preacher. But in most instances it is due to lack of ventilation; less attention being paid to that in churches than in other public buildings.

There is a meaningless outcry against the supposed popularity of theatres and clubs, but when churches are made as attractive and comfortable the result will prove that it was not altogether love of such amusements that kept persons away from public worship. Common sense alone is sufficient to condemn the old opinion that religion demands discomfort. The Lord knoweth we have need of many things that the Gentiles seek. Any building may be designed so as to afford better light, heat, ventilation, and comfort for the same money that makes it angular, ugly, stiff, cheerless, dingy, stifling, and unsuitable.

Cattle would not thrive in some buildings where the "masses" are said to be "welcome." It would be just as proper to have a man stationed at the door to tell people not to enter, as to have a building that says the same thing. It is therefore closely akin to heresy to use an unsuitable building for the preaching of the Gospel. If all things are to be done for edification then such buildings partake of the character of false doctrine and disorderly practice.

Much of this is due to an unaccountable tendency to

follow blind custom rather than enlightened judgment. One class of persons consider a square barn the most pious style of architecture; with stalls for seats, a meal-bin for the preacher of the word of God that should never be bound, two little stoves near the pulpit where they cannot warm the audience, and ventilation that must filter through the cracks where the rain finds entrance.

Another class look upon the Gothic as the only Church style, regardless of its anti-Christian origin and influence. The nave and transcept which render effective speaking nearly impossible, the vaulted ceiling with its destructive echoes, the darkened windows that rob the preacher of all personal expression, the cold floor, back-breaking "pews," paralyzing atmosphere, and other dignified discomforts must be retained in the cheapest building that is to be called a Church!

If religion is an earthly torment, and the church an ante-mortem purgatory, in which preaching like the "offertory" is a mere formality, then such buildings are suitable. But if Preaching be the greatest power in the world, and the divinely authorized means of conversion and edification, church-buildings should be constructed with reference to the sermon, all other matters of design and ornament being subordinate.

There is no style of church architecture authorized in Scripture. The Jewish Temple was the "House of Prayer" not a place for preaching. We are therefore absolutely unfettered. Buildings should be modified by that preacher who determines to be effective in them.

Neatness and cleanliness must be secured. Rubbish and stray animals should no more be allowed under the building than in it. Many a church needs demons of neglect to be cast out and driven into the swine gathered so conveniently around. What disregard we mete to the building will be measured unto us again in the sermon. Nehemiah first rebuilt the outside walls, every man opposite his

own house, before he consecrated the Temple, or dared to call the people to worship. It is a part of worship to attend to external matters conducive thereto.

Heating, and seating, and lighting, and acoustics, and comfort generally have as real an influence upon the effect of any sermon as the words themselves, they should therefore be as carefully studied. It were better to dismiss a congregation than to stultify the sermon under adverse conditions.

In a comfortable chariot that Eunuch was peculiarly sensitive to the preaching of Philip; and where there was abundance of water for drinking as well as baptizing John enjoyed a great success.

A preacher could stuff his mouth with cotton, or as some do with tobacco, and expect to preach with great effect, as to speak in a room that exerts an untoward influence. Even if considerable expense become necessary alterations must be made, and in time the cost will be repaid, while the spiritual result will be worth more than money.

Hymn Books should be furnished every hearer. Such books are remarkably cheap and there is a boy in every congregation who has a little press to print hymns and programs.

Church Members must next be investigated. Do they make the visitor feel welcome, and the sinner penitent? Are they happy, friendly, and Christ-like? Do they manifest a devotional spirit that becomes contagious; or are they irreverent?

A handshake and kindly welcome may be all that is needed to complete what the sermon has begun. Every sermon has an array of "sub-heads" on the shoulders of the worshippers present. They are prominent in every sermon and as often do harm as good, because the preacher failed to give them proper attention.

James ii 1—9 especially warns against the SIN that may be thus committed in church. Often these are sins of ignorance which the Pastor can avoid, and when he regards the

people as part of his sermon he certainly will see that they do their part of it more nearly right.

Members must not be permitted to regard their participation in the service, demeanor, and courtesy to strangers as personal or unimportant matters. Privately and publicly must they be instructed in their relation to the sermon; to mention nothing else. Let them not hide their lights thus under a bushel, or turn them into delusive will-o-the-wisps.

In Georgia a man of unconventional appearance saw all the pew doors in a certain church stealthily closing as he walked up one aisle and down another; but not taking the hint as many do, he brought in a large rock and used it for a seat, thereby preaching a sermon which that people will never forget. But what sort of sermon did their actions preach to him?

Aristocracy and over-propriety are killing good sermons everywhere. It may not be so intended, but what difference does that make in the result? People act as though only their own "set" or sort were among the elect and all others were intruders. They also give the impression that sinners had better be lost than to cause any violation of the usual proprieties. As Talmage characterized it "I would pull you out of the horrible pit only for two reasons; we have not been introduced, and then that miry clay would spoil my kid gloves and Sunday clothes." This injurious influence of people upon the Gospel is the parallel of that which prevented Our Lord from doing many mighty works in a certain place.

Waterlogged churches wear out any man who tries to pull them up stream with his teeth. Outwardly they look beautiful, designed for fast-sailers, but being soaked through and through with selfishness they become dangerous—derelicts. They make great professions of loyalty but do nothing to exert a positive influence for the desired result; they usually compel the preacher and a few volunteers to do all the hearty religious work that is accomplished in them.

Churches may behave excellently on Sunday and yet spoil the preaching by what they do during the week, as Arab boatmen ascending the Nile cast out drags to make their job last longer and explain the slow sailing by the cry "God wills it." Balls, card-parties, and other "revellings," (I Pet. iv 3) with questionable entertainments for the "benefit"—falsely so called—of the church, all tend strongly to offset what has been done on Sunday.

Preachers are notorious for winking at these popular practices, and those who do are invariably shorn of spiritual power. A great mistake has resulted from not seeing the vital relation to the *preaching* of these habits of the membership. Consequently it has often appeared to be "none of his business," and a gratuitous insult if attacked from the pulpit. People sincerely believe their habits harmless to the morals of anybody, so that it is difficult to preach against such practices on moral considerations alone, as seems to be the invariable method.

If we try to make out everyone a libertine, we are really insulting and untruthful. But let the Pastor persistently enlighten his membership as to their intimate personal relation to the *sermon.* Prove it by abundant Scripture, illustrated so thoroughly that they will not only understand it but believe it. Then will a change come and "fellow-helpers to the truth" abound.

While it is homiletically hurtful to hold entertainments, fairs, concerts, suppers, or excursions for the purpose of "raising money" which the church members themselves owe to the Lord; yet entertainments, concerts, and gatherings of a purely social character may be made extremely helpful if keenly watched by the preacher.

Church Music is proverbially troublesome; but the same considerations apply to this as to other external portions of the Sermon, and the preacher must see what should be done or undone. One maxim must be enforced, that the Pastor is supreme; once let him loosen the reins and danger

is imminent. Better lose musicians than lose souls. Most of the difficulties come from permitting musicians to regard their work as something by itself, to be judged by musicians alone, according to secular musical standards, and really not coming under the scope of the Pastor. Herein lurks that demon which has poisoned by his tainted breath the spirituality of many a zealous church. Drive him out and all his hypocritical associates with him; the sermon itself demands it.

Mr. Moody set the fashion for requiring all singers and players to be not only church-members but earnest Christians. His results attest the value of the theory now being advanced.

Paul said he would not do anything in meeting for its own sake, but all must be done for the edification of the whole church even if less had to be attempted. Prayer must be heard effectively, and singing likewise—see I Cor. xiv 14-19.

Spiritual rather than musical results must come from the choir, and spiritual standards estimate its work. In the selection of Hymns to be sung by the congregation the Pastor is preparing part of his sermon.

For many years the judgment of Pastors has been manacled by a foolish custom which forces them to select and read only such hymns as bear upon the subject of their discourse. How short-sighted! The rhetorical laws of variety and contrast should condemn such a practice, and yet it obtains everywhere. Choirs help to perpetuate it by sending for the "subjects" of next Sunday's sermons; often selecting the hymns themselves. Beecher was once requested by Zundel his pious choirmaster to send him his subjects, whereupon he said "If I thought when I entered the pulpit that anyone knew the subject of my sermon I would change it at once."

Hymns are not sermons. They exert an influence which forms a part of preaching; but they are hymns, not

speeches, emotional, not intellectual. Hence they should be selected with regard to the kind of *effect* they produce. Very few persons notice the language of a hymn; anything might answer; and as poems they are proverbially defective, while their theology is often false. But hymns are loved and sung for emotional, rather than literary, or theological reasons. Consequently Christians of conflicting denominations, and Jews, are singing the same hymns—for example "Guide me O thou Great Jehovah," "Nearer My God to Thee," etc., etc.

Let their subjective influence be more closely studied than their words or music, until the Pastor can tell by instinct what hymns will produce any special effect needed. Of course those best known and most heartily sung have the preference: but some provision must be made for teaching the unfamiliar. At all events the whole congregation must be made to sing.

Hymn Reading should follow no set rule or custom. Before hymn-books were cheap, it may have been necessary for the words to be read, or "lined out," but there is no excuse for that custom continuing as a dead and hurtful formality. The most effective reader in the world would fail to impress an audience who heard him read a half-dozen short poems every week for years, while a hymn poorly read becomes ridiculous at any time. It is therefore wisest to read them very seldom and at unexpected times.

No branch of Elocution is so easy to master as Hymn-reading but it demands the living teacher who knows the simple vocal secret. But hymns will be read much more acceptably without any training by one who regards them as elements of his preaching. A conceited preacher was disappointed because asked to read a hymn at a large public gathering. He revealed his ignorance as well as breeding by snapping out "Anybody can read a hymn:" it is needless to say that he could not. If Whitfield had thought so would people ever have gone miles just to hear him pro-

nounce "Mesopotamia?"

Scripture Reading, on the other hand, is the most difficult of elocutionary feats, but its effect is unsurpassed. Baxter said "The most costly duties are the most comfortable, but Christ will bear their cost." The old preacher who said "I've left my sermon at home but I'll read you a chapter of Job worth two of it," was wiser than those who seem to be doing their utmost to read poorly. Beecher frequently read a few chapters instead of preaching a sermon and always satisfied his audience.

Much improvement of this portion of Preaching is within the reach of those who can never study Elocution, indeed few Elocutionists can read the Bible intelligibly themselves. Nobody can read anything expressively that he does not perfectly comprehend. Elocution is not the art of guessing at expression. Hence there is need for previous perusal of the passages intended to be read. When they are so familiar that the eyes need only glance at the page then the voice is more likely to express the thought correctly.

Handling the Bible is itself a sermon of no small power. Garrick asked a preacher what engagement he had that made him so nervous and hurried in the pulpit, "and what book had you there," he asked. "Only the Bible," was replied. "ONLY the Bible! You tossed it around, and struck it, and rattled its leaves like a Day-book or Ledger!"

Perhaps the late Harry Moorehouse was extreme in always kissing the Bible as he opened it for his wonderful Bible Readings, but the effect upon his audiences can never be forgotten. Father Taylor, the famous sailor evangelist used to make the Bible preach for him marvelously. He would hug it to his breast, carry it tenderly like a baby, and always *show* his opinion of its worth and power. Many preachers fail because of their method of ex-*pounding* Scripture. In one sense the word of God is sometimes literally not bound, but in another sense it thereby surely is.

Be calm, respectful, and yet familiar in handling the Book of Books. At least show the respect that would be accorded some ancient valuable relic—which indeed the Bible is. Do not wet the fingers that turn its pages, and do not bend, or tear, or maltreat them. If you must be disrespectful to this Volume let it be at home with your light concealed under a bushel, and not before hundreds of eyes reading every action you make, by which your sermons are interpreted.

Pulpit Prayer too is part of the Sermon. Somewhat like the hymns, this is designed especially for the audience. Its psychological action deserves close study which it will abundantly repay. In private the Pastor must pray for himself, as in their closets the members must make known those requests that bring the Peace of God; but in the pulpit the preacher "leads" in prayer, and should do it so that the people will follow, instead of thinking of everything else under the sun while he is praying.

Psychology should keep a man from the extremes of praying to himself, or praying AT the people—like that Chaplain of Congress who was ordered to "Address his prayers to the Lord, not to the House." The ideal is to lead the people to *an emotion of prayer*, by engaging first their Attention, second their Reverence, and finally their Participation. This is neither impossible nor difficult, but demands previous thought, as it never comes to him who ignores its value and purpose.

Preachers who foolishly object to this idea of preparing prayers ignore the distinction between private and public devotions, and forget the example of Our Lord in his prayer at the grave of Lazarus, "I knew that thou hearest me always, but *because of the people which stand by* I said it."

Where is any Scriptural authority for carelessness, blunders, or sameness in public prayer? Yet this is sure to result from unprepared petitions of pious and sincere men. A Prayer Book is certainly as Scriptural and would be more

effective. Successful preachers are noted for their prayers, to which they invariably give previous attention. Prayers by Beecher and Spurgeon have been published, and many other similar publications can be read with profit, those used by the Jews in their services for women are especially devotional.

Like everything belonging to the pulpit the Prayers find their best aid in the very words of Scripture. Familiarity with the Psalms, which are themselves prayers, is an absolute necessity, but all scripture is profitable for this instruction in righteousness. Matthew Henry compiled the most useful passages for this purpose in a little book "On Prayer," which every preacher should study.

The Collection, or Offertory, usually comes into this Division of Preaching. It is the butt of many a joke, and is looked upon as a troublesome necessity. This need not be, and will not with any preacher who considers it a helpful part of his weekly sermon. Dr. Edward Judson of New York, and many others, infuse a reverence into the collection that is often more powerful than the sermon.

Collectors too must be taught to convey the impression of worshipping God. And yet formalism here is a rhetorical fault as well as elsewhere in the sermon. Have variety in the time, manner, purpose, and method of collecting the offerings.

2d, ITS HOMILETICAL DIVISION.

The Capital Sin of Preaching is to preach to self; to compose, write, or speak for our own ears instead of the ears of others. Meditation, or soliloquy, not Preaching. So common and insidious is this tendency that few are aware of the mistake. It would be a revelation, almost a resurrection, for some ministers to see themselves "as ithers see" them: to become awake to the real conditions of their preaching; to realize how absent-minded they are in the pulpit listening to their own remarks and enjoying their own sermons whether others do or not; to behold their glassy

eyes that seeing see not, neither clock nor audience, but stare with that far-away look which betokens self-interest! Could such preachers take their hearer's place and note how easy it is to forget a sermon so evidently intended for its author alone; how readily therefore the mind may wander at will and patiently await the end! It is this one habit that is the root of monotony, drowsiness, and general inefficiency. How may it be removed?

Its Cure is Easy, as it consists in two things possible to all:—First, prepare the Sermon with primary reference to the HEARER; and Second while speaking to value every word, sentence, argument, illustration, etc., according to its action upon the mind, conscience, will, and spirit of the hearer, altering the Plan itself to secure greater impressiveness.

Fluency of language has been the bane of thousands whose talents augured success. Relying upon their ability to "talk" they never took the trouble necessary to Preach. Filling up the time allotted to a Sermon, and even interesting the audience is not necessarily Preaching. Everybody has listened to such entertaining speakers (Preachers they were not) whose remarks made no impression upon the conscience and very little upon the mind, because hardly anything could be remembered for an hour.

Psychology governs Speech, in every Sermon worthy of the name. Words must be selected according to their *effect* rather than their meaning:—which will be explained in Chapter XI. Likewise the Order of Words must conform to their impression rather than to sound. Grammar must take a secondary place, because it is more important to help a soul than to conform to a changing Usage: like the preacher who said "I've lost my nominative case, but I'm bound for the Kingdom of Heaven." Figures of speech, length and balance of sentences, and every element of composition must aim at the ultimate result of the sermon, and not aim primarily at the rules of Rhetoric.

This principle of effective speech is illustrated in everyone who becomes enthusiastic. Cold critics have ridiculed in the writings of Paul numerous paragraphs whose very inaccuracies really betoken the intense desire he had for the betterment of his hearers. Extreme accuracy and extreme earnestness seldom meet. The man who is not listening to himself will not notice verbal inaccuracies, when the chances are that no one else will. Habits of verbal accuracy may be developed almost to perfection, but there must be in the preacher a willingness to become a fool if thereby souls are saved.

For effect therefore all the elements of discourse demand a special procedure radically different from that commonly employed.

It has long been the custom to compose a sermon with reference to its text, subject, theme, or central thought. Everything in it must be controlled by this dominant idea. The Introduction must lead up to the theme; the Discussion must have Unity, Progress, Motion, and Completeness corresponding to the theme; and the Conclusion must look back to the Subject, by recapitulating arguments, or by applying its central thought to the life of the hearer. The Theme is the focus of all. Whenever the preacher believes such rules to be adapted to the purpose of any sermon they should be used, like rules of Grammar, Rhetoric, Logic, Optics, Acoustics, Oratory or any other helpful though secular science. But Preaching, the Art of Arts, should have universal dominion, it ought never to have been manacled by other arts. Reducing it to the level of Oratory, or making it the beneficiary of Rhetoric, Grammar, and related Sciences has belittled it in the eyes of all and shorn it of its God-sent power. It has been captured and humiliated by ungodly, secular Philistines.

Dr. Jno. A. Broadus, the supreme critic of sermons whilst he lived, illustrated this tendency by the opinion now current in France that Bossuet was superior to Bourdaloue

as a preacher, because he conformed to the superficial canons of literary taste, whereas "perhaps no one in later times has treated moral subjects in so admirable a manner as Bourdaloue." Rhetoricians often eclipse preachers by a dazzling brilliance which is only superficial, like the cold and chilling reflection upon snow soon to melt and be forgotten.

Consequently every "beautiful sermon" is a failure because it has remained external to the hearer. A powerful sermon goes INTO the hearer, dividing asunder bones and marrow, and any beauty it may have lies buried in the joints. Rhetoric has developed this false taste for "pretty" sermons, since Beauty is one of the ideals of Belles Lettres. Sermons have thus gradually been emasculated into entertainments which of course have no force beyond a power to please.

We look in vain for this kind of preaching in the New Testament. When John the Baptist called the courtiers vipers and hypocrites, not eligible for baptism, they never spoke of that "beautiful sermon." On the birthday of the church Peter told the people that they were murderers. Instead of praising him for "that eloquent discourse" they "were pricked in their hearts," a far better compliment. Is this the way it reads—"Knowing the terror of the Lord we entertain, and please men?"

It is worthy of serious consideration whether we have not been drifting somewhat into the devil's method of sermonizing prophesied of that time when the people should heap to themselves preachers who avoid the heart that they might tickle the ears. Everyone must be fully persuaded in his own mind whether the promises of his present habit of preaching have been reasonably met, or whether his instinct still gropes around for something more effective. Our duty is to put our talents out to the exchangers to have somewhat to show in actual results, not to wrap up what we have in the napkin of conservatism.

Supposing that the Sermon is regarded as a Means

rather than an end, and that effect upon the Hearer is the guide of its construction, the following hints will suggest the most effective method of composition.

PERCEPTION must first of all be reached. Before we can make any impression facts must be displayed.

The Text must be read distinctly, its words explained intelligibly, and every obscurity removed before we dare proceed. It need not take many sentences to do this. Sometimes the reading alone, with skillful emphasis, inflection, and pauses, will be sufficient. But it must be done. We might as well exhibit a painting covered by a cloth as to preach from a text covered by obscurity. Our own knowledge is not the criterion, but that of the hearer.

At the outset of every discourse ignorance is to be dispelled. This calls for brief definitions of any obscure word or statement. Customs, ceremonies, technical terms, geography, history, theology, or archæology must be made clear to produce a powerful impression.

Not merely should the language be defined, but the fundamental truth or idea, real or imaginary, which the text contains must be separated into its constituent elements, and depicted graphically. Here many sermons fail. The preacher has studied his text so thoroughly that he assumes a like familiarity in his people. His Theme, which was evolved only after long consideration on his part, contains the text in a nutshell, which needs cracking before the hearer can taste the kernel for himself. It is not satisfying to see the preacher smack his lips over it.

Making FACTS perfectly plain, though it consume time, will shorten the rest of the discourse, and make possible an effect that otherwise could never be commanded.

Argument has been over-estimated in modern sermonizing. Its importance has been rated too high, while its dependence upon other means has been overlooked. It is customary to make the very outline of a sermon take the form of an argument, with a brief Introduction and Conclu-

sion to give completeness. The entire discourse is argumentative, usually the expansion of a Syllogism or Enthymeme.

This blunder causes frequent failures. Every Sermon demands some argument but as a rule it deserves a smaller proportion of the time than is usually taken.

An argument should rest upon facts, or premises, and unless these be clearly depicted and thoroughly accepted the reasoning is useless. In other words the Perceptions must be addressed before the Reason can act. As Archbishop Usher wrote "It will take all our learning to make things plain."

We must remember that Perceptions are both external and internal. When we cannot present to the eye and ear what we mean, we can do almost as well by getting them to imagine it. Imagination is a sort of second-sight, or more strictly an echo and reflection of what has been heard and seen. The greatest source of attention, interest, understanding, and emotion is the object itself. Next to this in effect is some picture, or symbol, or emblem of it. And almost equal to these is the imagination because it creates an impression, nearly as vivid as the reality.

Addressing the Understanding exclusively; talking in the abstract, without illustration, description, or dramatic representation, causes monotony. Such discourses call for an active exercise of attention which is burdensome even to practiced minds, and after all leave little behind but the evidences of the effort exerted, like a torrent that rushes on with fury for a time but leaves its channel dry afterwards.

How much better to address the Imagination by apt illustration, dramatic action, vivid figure, with suggestive voice and gesture. All this should be done before any formal argument is attempted, which often will not then be needed as people are quick to form their own conclusions from premises clearly seen.

REASONING FACULTIES. Whenever an argu-

ment is required, and its premises have been fully established then the Reason may be addressed with boldness. But there is no excuse for arguing in a dry, tiresome, didactic style. Rhetoric and common-sense would teach us to increase the attractiveness of an address in proportion as its arguments were likely to be tiresome. Doctrinal Sermons have become unpopular because they often are not sermons but dissertations. The most abtruse arguments can be made intensely interesting with proper effort.

Whatever produces conviction is an argument: logic is not confined to abstract statements, hypothetical relationships, metaphysics, dry statistics, and tiresome "reasoning." Logic has perceptive, imaginative, emotional and volitional phases quite as truly as the rational. An argument at best is only an illustration, showing the comparison or contrast of related facts and their probable consequences. Such an illustration may be merely a bare-boned skeleton of formal statement, or it may have muscles and beauty, life and motion, making it welcome in any mind.

To Make Arguments Attractive. a. Never argue what is taken for granted by the audience.

b. Avoid exhausting the subject, or making the argument too convincing. The former exhausts the hearers, and the latter has a paralyzing effect. To employ a "knock-down" argument is much like slamming a door in a man's face.

c. Get closer to your audience than at any other time, never hold them off at arm's length and give the impression of thrashing them. Remember that sympathy is the mother of conviction.

d. Make your arguments as Human as possible, connected with people—their love, pain, hope, etc. Show how they look, talk, act, enjoy, suffer, etc., under the different conditions mentioned.

e. Suppostitious Illustrations are exceedingly interesting and powerful. Children make constant use of this mode of

argument and are always interested in it. Novels use it exclusively and their attractive power over children of a larger growth is proverbial.

f. Excite Curiosity in every way possible and the argument will come with redoubled force when the conclusion of the argument also satisfies expectation.

g. Imagination is the atmosphere of persuasion, and should surround all important arguments.

h. Surprises react powerfully upon all the faculties and form the best anvil upon which to forge an enduring chain of reasoning.

i. Dramatic Realism is the most potent form of argumentative address. It is natural; used by children instinctively, and by all persons when off their guard. It is this that gives effectiveness to Oratory, and manifests the soul of Eloquence. Despite all that is said against it by those who have little talent for its exercise the successful preachers of all time have been celebrated for this peculiarity. It consists in translating arguments into the concrete—which here means into certain people whose language, tone, looks, and manner are vividly suggested to the audience. Far from being theatrical this is spontaneous and natural, and is more difficult than acting on the stage. Its difficulties however are due to the fact that we have stifled this instinct since childhood and must now break through a shell of artificiality that has hardened around us. The power regained acts spontaneously ever after. [See Chapter V and XIII.]

Arrangement of Arguments, must be according to the probable effect upon the hearer, not according to their natural relationship, that is, Rhetorically, not Logically.

a. The Most Useful come last, not those that may be most important logically.

b. When people are Friendly begin with the most obvious arguments and proceed towards the strongest; but use conclusions rather than processes, applications rather than reasons.

c. Prejudiced Hearers, who are unfriendly to the object of the sermon, demand more reasoning than application, extremely clear arguments, with the most impressive one first, and the rest progressing from weakest to strongest.

d. For People who are Neutral, illustration is the only effective argument. Their interest must first be aroused.

Management of Weak Arguments. a. Never have any—there will be enough even then to serve every purpose.

b. Have as few as possible, but some are valuable to dilute the stronger and make them palatable.

c. Put them between stronger ones, like weak mortar to bind the tougher stones, unless some better reason demands a different arrangement.

d. Sometimes several may be used to gradually turn a corner for the stronger arguments to be better seen.

e. When Obviously Weak it is best to mention that fact beforehand and say that they are used as illustrations not as conclusive arguments.

Controversy is an indispensable method of reasoning which consists in the refutation of opinions.

a. Sermons being Christian Controversy must be conducted in a worthy spirit. Hence due respect should be shown opponents, and a kindly courtesy manifested throughout. Bravery however is required if any favorable impression is to be made upon even the opponents themselves: for timidity is the murderer of eloquence. Fairness in stating positions taken against us is not only honest but exceedingly effective. Strict truthfulness is especially necessary because the whole issue is mainly a question of fact. The most impressive manner of conducting a controversial discourse is the interrogative, asking questions, rather than making assertions that will seem conceited or dogmatic.

b. Some Effective Methods to be followed are 1st, Clearly establishing your opinion and ignoring all others; 2d, Briefly Stating the other opinions and offsetting them one by one with your own; 3d, Stating the arguments of

your opponent and meeting them by counter arguments, being careful to avoid acrimony, unfairness, and personalities.

c. Methods of Objecting. 1st, Object to your opponent's Statements, their spirit, form, idea, or technical terms; 2d, Object to his Doctrine, its origin, tendency, and results; 3d, Object to his Conclusions, although perhaps accepting his statements and premises; 4th, Object to his Inferences, or show that they prove too much and destroy his argument; 5th, Object to his Application of the argument to the subject, place, or other circumstances in question; 6th, Object to his Authorities, especially if Scripture can be shown to flatly contradict his premises or conclusions.

Argument Must be Practical to make any sermon effective. Abstract, theoretical, formal, and cold calculating discussions are neither interesting nor moving. Sermons have drifted down this current of casuistry too far already.

Arguments to be powerful ought to bear upon the hearer more than upon the doctrine. Indeed in christian communities the public already know enough about doctrines to accept them if they wished. Our shrewdest reasoning is needed to show the people their duty to *practice* the doctrine discussed, making them see its importance to themselves, and the reasonableness of its claims. Such preaching can never be tiresome, and will never fail of some success.

THE EMOTIONS are really the objective point of pulpit argument, for, unless we heat every conclusion red hot the hearer will not move. Theoretical reasoning is impersonal, because it is nobody's business. People care nothing for inconsistency under purely rational investigation, neither do they care for the logical demonstration itself, like Goldsmith's parson "E'en though vanquished he could argue still."

Preaching must persuade men; and there is a wide distinction between demonstration and persuasion. Logic

never persuades. Conviction is its goal, and Reason its field. Sermons ought never to be satisfied with clearly proving without also strongly moving. Even secular oratory was defined by Longinus to consist in Proving, Painting, and Moving, which is nearer the ideal of Preaching than those sermons which are wholly emotional, or wholly intellectual. Powerful preaching requires that all mental faculties shall be espoused, both of hearer and speaker, and in the most effective order. As Andrew Fuller said "They are united together like chain-shot so that when one enters the heart the others must certainly follow."

What Are Emotions? Commonly they are interpreted to mean sympathies, which are to be reached by pathetic incidents. From this misapprehension has resulted another fatal blunder opposite to that style of preaching which is severely logical.

Superficial feelings become the object of many sermons. My son give me thy tears, would seem to be their text. But converts under such preaching will fall away with the subsidence of their sympathies. Excitement very often accompanies true conviction but it is only foam dashing against rocks. Dr. Cuyler, whose practical judgment of such matters is unsurpassed, says that "Good men should neither seek after popular excitement, nor be afraid of it when it comes. The spiritual result is what should be aimed at, whether God shall order it in silence or amid violent demonstrations."

Constantly striving to excite these superficial sensibilities has done much to harden people, enfeeble sermons, and discourage the ministry. Pathetic anecdotes become the chief reliance of this method which prostitutes preaching into story-telling. Exciting and terrifying statements are made, often by overstepping the limits of truth, and then have to be repeated so regularly that they lose their rhetorical power and come dangerously near that precipice between the sublime and the ridiculous. Threats, and prophecies of

dire evil to those who resist the preacher's appeal having been proved uniformly false, sadly weaken the impression that would otherwise be made by statements that are true.

Much of this is due to an impatience something akin to that of the disciples who desired fire from heaven to punish those who would not follow them. This loses sight of God's share in Preaching, all increase coming from him rather than from the sermon alone, and it may be his will to have one man do nothing but plant, another irrigate, harvesting being left to a third.

Statistics has helped to murder modern preaching. Spiritual success cannot be tabulated—we hear the sound thereof but cannot map its movements. Arithmetic has falsified the Gospel, by re-establishing that phariseeism which made void the Law by tithing—or applying mathematics to—mint, anise, and all possessions, of course to be seen of men; but God careth not for outward appearances. Modern phariseeism keeps account of its prayers, alms, sermons, visits, and especially people added to the church—whether by the Lord or not, is never recorded. The right hand is busy adding up to see how far it has excelled the left hand.

Whatever counts in the Reports becomes now the object of preaching, (a widow's mites hardly being worth the trouble of entry.) Instead of preaching the Gospel to every creature, statistics must be published to all people, and physical excitement has been found to soonest affect statistical results. To say nothing of injury done the church by this modern perversion, but only regarding it as a destroyer of pulpit power, it is evident that the mistake consists in exciting the feelings instead of enlisting the emotions, touching a lower instead of a higher element of character.

The Emotions are those mental forces that create in us a desire to act; the very words, motion and e-motion show their fellowship. It has been customary to classify them as the "Sensibilities," which term has gradually been trans-

lated into "Feelings," generally taken to mean sympathies or physical excitement. A false philosophy has begotten a false homiletics, which in turn has been wedded to a false theology.

Some people will reject the Gospel no matter how preached or by whom. Excitement may produce an outward acceptance of it that is insincere. Very few of those who saw the miracles and mighty works of Jesus believed on him, and he asserted that those who did not listen to Moses and the Prophets would not be converted under the excitement of a brother raised from the grave. Sailors who fall upon their knees during the excitement of a storm, are cursing loud as ever in the calm. Such feelings are very deceptive because they are physical, carnal; instincts of that part of our nature which is misleading, from which proceed lusts and sin: "Deceitful above all things, and desperately wicked."

Emotions are Mental rather than physical. A pin sticking in us will make us move, but that is motion, not emotion, physical, not mental. Monks have tortured the body without at all affecting mind and spirit. Read Chaucer, Boccaccio, and medieval church history!

Emotions that must be reached by the sermon are thoughtful, quiet, watchful; not heedless, excitable, and blind. On the one hand they blend with the Reasoning faculties, and on the other with the Will: beginning with clear-sighted examination of arguments; ending with a determination to do what those arguments suggest. If the two extremes of the Emotions are cool and calculating surely they can not be that excited and superficial excitement so commonly sought.

Desire comes nearer expressing the nature of Emotions, since they produce that effect upon the mind which makes one wish to do what is asked.

Power in the pulpit must pass through the Emotions to produce a strong desire to do what is requested, and the fact

is that the desires nearly always awaken when Perception and Reason have been properly addressed. But if the sermon proceed at once from the Argument to the Application a revulsion may take place. Frequently people are ignorant of their own desires. It is the part of skill to know what is in man, so as to show him to himself—as Nathan did David. Persuasion is the result that follows from expressing the desires or emotions already lurking in the minds of the audience, and doing so in more apt language than they would be likely to employ themselves.

Whatever helps to create a desire acts directly upon the Emotions. Keeping this clearly in view will lead to the exercise of pulpit power. Having proved our doctrine to be true we must show it to be important, timely, and then practicable under present circumstances. Ordinary sermons commonly fail to smooth the way for action. The means by which the sermon is to be obeyed, though clear to the preacher, is obscure to the hearer. Sermons very often leave people on the verge of obedience who would gladly have acted if they could have seen the way a little clearer, or its necessity a little more urgently, or themselves more certainly involved. Sometimes the whole purpose of the sermon should be to show the people that they can and must practice what they already believe.

Answering Objections, and quashing excuses, is an effective method of reaching the Emotions. All objections made to God's commands are situated in the Emotions and not in the Reason : they are bushes behind which selfishness hides, as Adam did from God. Mere theoretical or logical objections should never be tolerated in a sermon. But we need to search for objections that conceal disobedience as keenly as a Jew examining his house for leaven before the Passover.

Such objections are spelled with a W, and pronounced "Wont." When found their tap-root must be pulled up and exposed to view. Sermons that do this at the proper

time are powerful in the true sense: they convict the hearer, show him reasons, prove that he is the identical person intended, and that there is nothing in his way. Very little more is needed to secure instant obedience in any one who is ever likely to obey.

It is hardly credible that men called to preach to inveterate enemies of God should count it an easy matter. Business men say there is no Royal Road to wealth, and every genius has left the prints of bleeding tracks up the weary slopes of Parnassus. Yet worldly ambition builds its pyramids out of willing materials, whereas preaching must use stones rejected of the builders.

One often hears it said "People ought to do differently," as if all required of preachers was to give information! The wicked and slothful servant well-enough knew his duty but was dominated by those mean emotions manifested in his insulting confession.

Men act according to their emotions, not according to their beliefs. If emotions control them then they are not masters of their emotions, consequently these emotions must be reached by the preacher before ever the hearer *can* do as the sermon requires.

Emotions are not voluntary. We cannot love, or hate, or exercise any sensibility of the mind, as we can move the fingers over a keyboard, at will. Scripture recognizes this philosophy and emphasizes it in such passages as "The carnal heart is not subject to the law of God neither indeed *can* be."

This throws upon the preacher some of the responsibility for rejection of the Gospel by those who listen: which made Paul preach with an alternation of hope and fear, courage and much heaviness of spirit, so that he said he would rather die than that any man should make his glorying void. Like Baxter we should "Preach as never sure to preach again; and as a dying man to dying men."

THE WILL remains to be assailed before the desires

of the awakened sensibilities can be put into execution. Therefore did Epictetus declare "There is nothing good or evil save in the Will;" and Jesus, "Ye WILL NOT to come unto me that ye might have life," "Whosoever WILLS may come."

Addressing the Will without first espousing the Emotions is another popular blunder which causes failure and arouses unnecessary opposition. Hortatory preaching that ignores the Emotions partakes of the nature of command rather than persuasion, and people who are bond-slaves to Sin will never obey any such ipse dixit of the preacher.

Although the Will is reached through the Emotions, yet it must be intentionally touched, not left to chance. It works a positive harm to give people instruction, satisfy their judgment, excite in them a strong desire, and leave them in that condition. People who have heard, understood, felt, and resolved thus a hundred times,—who have experienced everything except obedience—such people are miserable; because "It had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment."

A solemn obligation rests upon the preacher to do everything in his power to secure the obedience of his hearers. It will not do to imitate Pilate in washing his hands of a responsibility that he has purposely shirked. Although the majority will travel the broad road it is possible for us to persuade a few to turn aside: but they will never "Agonize to enter into the strait gate" along with an unpopular minority just because we say so. What shall be thought of that preacher who has gained their attention, convinced them of error, and succeeded in creating a strong desire to flee from the wrath to come, but who contents himself with this "success." Such results are more common than might be suspected because people seldom confess that they have been so moved. To Preach with Power means more than this. Paul did not excuse Agrippa and bid him "go home

and pray over it and it will turn out all right." On the contrary he said "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am." His "effort" was to endeavor to induce Agrippa to make an effort.

How many lawyers would gain verdicts in difficult cases if they were satisfied with a similar partial success? Lawyers have been known to die from the extreme effort made on behalf of perhaps some scoundrel. Will they not rise in judgment against preachers who show less zeal for souls in jeopardy?

Preaching Power has been translated into Rhetorical Power until sincere men experience an unmerited satisfaction in merely superficial results. Often it is unconsciously done, but "Many a laurel is entwined around the Saviour's brow more for the sake of showing the skill with which the wreath is formed, and the grace with which it is thus entwined, than for His sake whom it professes to honor."

Preaching is not so much something done by the minister as *something done by the hearer.* Its purpose aims at action, and not mere passive response as a harp throbs under the player's touch only to relapse into silence again. Of course all hearers will not be moved, but every sermon may be made powerful: and even those sermons which show no fruits, if they have been prepared, delivered, and followed up according to the teachings of Pulpit Psychology may be confidently regarded as successful—since God's word never returns void. Faithfulness is ours, results belong to God.

The Application is that portion of a sermon which acts upon the Will to secure the obedience of the listener. Its importance then cannot be over-estimated, and a sermon without an adequate Application is no sermon at all. Spurgeon was only emphasizing this when he said "Where the Application begins the Sermon begins," because his own example showed the previous steps necessary in every sermon to make its Application effective.

In the United States there is a peculiar disregard of the Application in sermonizing. Perorations, recapitulations, and "conclusions" are abundant, but these are held up for the hearer to admire, they are not hot applications to him that burn and cure. Dr. Hervey states that "The Homiletical study of the Application is much neglected even in Divinity Schools."

Determination to have the hearer act at once is the prime essential for powerful application. If the preacher cherish views of doctrine, or submit to circumstances that embarrass him in urging immediate obedience upon the hearer he must free himself or relinquish all hope of preaching with power. According to his faith be it unto him as much now as in the time of Christ. Baxter, in his "Reformed Pastor," says that men "Will not cast away their dearest pleasures at the request of one who seems not to mean as he speaks, or care much whether his request be granted or not. Let us then rouse up ourselves to the work of the Lord. Let us speak to our people as for their lives, and 'Save them as by violence, pulling them out of the fire.' Satan will not be charmed out of his possessions; we must lay siege to his chief garrison, play the battery of God's ordnance against it, and play it close till a breach is made. Make the light of scripture shine so bright in their faces that it may even force them to see. We should come with a store of evidence that would bear down on them like a torrent; we should endeavor to bring them to a non-plus that they may be forced to yield to the power of truth. We must *study how* to get within men, and bring each truth to the quick, not leaving this to our extemporary promptitude."

As rats will fight terribly when cornered, and "even a worm will turn," so the conscience that is held at bay will show either anger—as Peter did when the maid proved him to be a faithless disciple—or pique—like the same Apostle when Jesus thrice questioned his love.

Boldness is absolutely essential in that preacher who

would assail the Will. Let the timid preacher study the Applications used by the most successful pastors and he will shudder. Yet he cannot truthfully say "I am pure from the blood of all men" until he has commanded courage enough to justify the condition, "I have not shunned to declare the whole counsel of God." Many good men are so afraid of possible manifestations of anger or even dissatisfaction that they limit their preaching. Nobody could patronize that surgeon whose patients never cried or even winced. As with Paul so with us the "many adversaries" force the "open door" of success that we may pass through.

Let us not flinch ourselves, nor mind complaints. Those who fight us the hardest will be the best soldiers on our side when captured—as Saul the fierce persecutor became Paul the matchless champion. Moody so shrewdly said "When God arouses a sleeping soul it generally wakes up cross." Peaceful audiences mean timid preachers.

Churches by the thousands are injured by those timid preachers who profess to be shepherds, but who flee when they see the wolf that they should fight. One such "pastor"—not worthy of the title—after another assumes watch-care of a church, all of them avoiding the evident cause of trouble, and displaying peculiar ingenuity in preaching everything else than what will touch the sore and cause it ultimately to heal. They do for the mind, what cooks do for the body, prepare delicacies for an already corrupted taste, so bringing on further disorders. The sermons of John McNeill should be read by pastors of this kind who are willing to learn their duty. His Applications are unexcelled amongst living preachers.

Homely duties are essential to an effective Application. Sins, like mice, secrete themselves nearer pantry than parlor. Much of the effect occasioned by the preaching of Our Model was due to its application to the homely sins of every-day-life: borrowing, paying debts, law suits, business, gossip, etiquette, marriage, family quarrels, customs and

costumes, how to pray and how to give. When Paul touched upon such homely matters as temperance and righteousness in view of the judgment to come then Felix trembled, although to make him tremble really cost the Apostle his life. To make any hearer tremble one has only to bring the search-light of Scripture to bear upon the skeleton in his closet. He who thinks this an "impolite" procedure will never know what Preaching is meant to be. Politeness and Power are like the two buckets in a well.

Steady Aim must be taken though to make an Application reach the Will. Hap-hazard, random Applications, that might suit somebody though we could not say whom, are like the big bombs that come screaming through the air but are easily dodged. Even the rifle fails if the hunter shuts both eyes, fires, and then seeks for the mark of the bullet.

The ideal preacher is the one who learns his art as a surgeon studies anatomy with the actual human subject before him. He will know exactly where to insert the knife because there is no guess-work about it. With some selected hearer in mind for a model, he will shape his Application so that it will exactly fit all who need it, and each hearer thinks he is the only one intended.

Some pastors cannot do this, or rather will not try, but it is an indispensable condition of pulpit power. People are moved by particulars, not generalities, by things present not future, by sense not by faith.

True eloquence, said Plato, is result. If we lose ourselves in the purpose of each sermon—like him who said "For me, to live is Christ"—we will instinctively become sharpshooters who "Preach with such conscious and studied aim that men will drop before the muzzle."

3d, ITS PASTORAL DIVISION.

When the Discourse is ended the Sermon has only fairly begun. For instance examine the account of the Model Ser-

mon in the Second of Acts. It is clear that the discourse concluded with the 36th verse, because the people who were pricked in their heart had a subsequent conference, or private interview, when they "Said unto Peter and to the rest of the apostles what shall we do." During the delivery of the discourse these people were convicted and moved, but if there had been no after-sermon, or Pastoral Conclusion, those three thousand would never have been baptized, and the great sermon would never have developed its latent power. At the outset of this "after-meeting," which, though not a discourse, was really a continuation of the sermon and therefore an integral part of it, the people were told "Repent and be baptized, every one of you," but it was not until many proofs were given from Scripture, and "With many other words did he testify and exhort" that they gladly received his word and were baptized.

This single example is sufficient both to illustrate what is here advocated, and to enforce its acceptance by preachers who ask no greater Power than was manifested on that Pentecost.

A sermon is not a hand-organ to grind out so many "heads," closing with a peroration *allegro-furioso*, or *largo smorzando*, and then packed up and carried off to the next group of listeners!

As in the Introduction everything becomes part of the sermon, so the Conclusion comprises whatever can be made to influence the hearer.

Organists may actually preach by playing so as to further the impression made by the discourse; at least they should be firmly restrained from the abominable practice of "playing people out" in brass-band style. Stringed instruments and organs may praise God, and should be made to do so or banished. As with the singers so with players, spirituality is ever paramount to skill, and a lack of reverence should meet with instant dismissal. Sebastian Bach was the first organist who demonstrated the preaching

power of the church organ; the secret is not hard to find nor is its execution as difficult as his Fugues that every organist feels compelled to master. Pastors must insist on devotional playing, before and after the sermon, and the demand for such organists will create its proper supply. *

Rhetoric teaches us that the first and the last portions of sentence, paragraph, or speech are the most effective. Psychology reveals that *in preaching, last impressions are strongest.* All *concluding* features of every preaching-service should be most carefully provided for and governed, so that there will be neither deadening sameness of formality, nor an offensive irreligious disorder.

When not too frequent the most effective close is that of the Episcopal Service, silent prayer with the Benediction, unless the organist spoils it afterward. But there is no limit to the resources open to any preacher who studies this after-portion of the Conclusion to his sermons as he studies their language.

If practicable it is wise to hold some kind of after-meeting, or at least to stand at the door and take the hand of those you have been so faithfully exhorting. Thus may the preacher smooth out wrinkles before they become permanent, and in this prompt contact he is sure of silencing by his urbanity those unconvinced or aggravated by his preaching. For there is a reflex influence of sermons upon the preacher that reacts again upon the people like latent heat.

On Sunday the foundation only was begun, Monday must find the wise master-builder busy rearing the superstructure lest what is laid be removed or injured.

Monday therefore is the most valuable day of the week to the effective preacher, because few things are more powerful than to go to a person soon after preaching and say privately Thou art the man. But unless this is done promptly something else will have entered his mind and the awkward response may arise "What man?"

* The Church Organ: How to Purchase, Play, and Preserve it: See Page 2.

Monday is the most appropriate time to see absentees, backsliders, visitors, the sick, and bereaved. Sunday brings the information that Monday must turn to account.

The custom of holding Minister's Meetings on Monday, and otherwise wasting that most useful of all days for effective preaching is nothing less than a work of the devil. Even if preachers were really as weary then as they pretend that would no more excuse them from the duty of completing their preaching on Monday than it would on Sunday. Whitfield had often to be held up in the pulpit because of pain and weakness, and every earnest preacher has to struggle likewise against infirmities in order to preach. Let the same rule apply to Monday and much of its imaginary weariness will disappear.

Blue Monday is a disgrace to the ministry whose neglect of opportunity gave rise to this term. No hygienic or physiologic reason can be given for such a dis-ease, excepting that it is a species of voluntary hypochondria. One may get the "blues" if he wish on a Monday or any other day, but such symptoms betoken laziness, selfishness, and lack of definite occupation. Centering the attention upon Sunday, falsely dividing the week into sacred and secular—Sunday and Week-days—and as wrongfully confining the preaching act to one day; all of these erroneous habits have fostered both the laziness and the disease.

Preachers who, perhaps unconsciously, regard the sermon as an act all by itself, an "effort," a production, a piece of authorship, a display of culture and talent, a concentration of the week that was and the one that is to be; in other words those who look upon the sermon as something by itself, to be admired or condemned, instead of an instrument to be skillfully employed, they will all feel blue on Sunday night and Monday because they are then best aware of the literary faults displayed.

But the preacher who regards his sermon as only an instrument for accomplishing a definite purpose will not be

* How to Win Souls, is to be published; see Page 1.

tempted to feel blue over its crudities, because the earnest workman is not ashamed of a rude tool provided it can perform the required work.

The surest cure for professional Blues in the minister is for him to use his sermons as tools and become "A workman that needeth not to be ashamed [or Blue] rightly dividing the word of truth." If the habit still lingers then apply the other remedy of "Forgetting those things which are behind, and reaching forth unto those things which are before;" that is, think less of the sermon and more of the people, and go to work Monday as definitely, and systematically, and homiletically too, as on Sunday.

Any day but Monday may be wasted by the preacher without so materially robbing his sermons of their proper results; but there is no need for a whole day to be given up at any time to indolence, or aimless meetings, and conversation. Every Pastor is able to take an hour or two of recreation, or rest if he need it, whenever it will be most helpful. He may thus seem to be working seven days in the week though perhaps really only five.

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A study of the Chart on the next page will make more clear and fix in the memory the principles of Pulpit Psychology touched upon in this chapter.

FIRST: THE

PREPARATORY DIVISION

OF THE SERMON.

SECOND: THE

HOMILETICAL DIVISION

OF THE SERMON.

(Called "The Sermon.")

THIRD: THE

PASTORAL DIVISION

OF THE SERMON.

A PREVIOUS HABIT,
of Thought, or Life, in the Hearer, must be changed:—

First: through favorable use of
EXISTING PREJUDICES;

Secondly: by securing a distinct
PERCEPTION
of the Truth to be espoused;

Thirdly: an honest appeal to the
REASONING FACULTIES
concerning the Obligations involved;

Fourthly: making their present and personal Importance reach
THE EMOTIONS;

Fifthly: Swiftly quenching any lurking Objections, etc. aim at
THE WILL
by a bold and faithful Application to the Hearer, for instant decision and action;

Finally: Follow all this up by private counsel, with practice, until there has been acquired
A REFORMED HABIT.

PASTOR'S PERSONAL INFLUENCE.

WELCOME BY THE CHURCH.

BODILY-COMFORT.

DEVOTIONAL AIR.

TEXT DEFINED;

FACT ANALYZED;

PROPOSITION ARGUED

SHOWN TO BE PRACTICABLE

ALL EXCUSES MET

APPLIED TO EACH PERSON PRESENT

AFTER SERVICE.

MONDAY VISITS.

DAILY INFLUENCE

THE ACTUAL INTRODUCTION

THE DISCOURSE

THE PROPER CONCLUSION.

CHAPTER V

SERMONIC ARCHITECTURE.

EVERY discourse is constructed upon some plan, like a building, whose usefulness, lasting qualities, and general value depend upon the thought and skill devoted beforehand to the original design.

A sermon is a sermon precisely as a house is a house—often by mere courtesy of speech. Building is not Architecture though the carpenter is indispensable to the architect. One may be an expert builder, or mason, and yet fail as an architect without special training.

In like manner it is possible to "go through the motions" of preaching and do much good without really preaching what should be called a Sermon. One may be an excellent scholar, a master of English, pious, social, and zealous; but unless these admirable materials are builded into sermons according to the laws of Sermonic Architecture there will be failure, as with an ill-constructed house.

One who is expert with hatchet or knife may cut boughs and make a booth every night. On a pic-nic or in any emergency that would be praiseworthy. But to do so everywhere instead of building a substantial, and comfortable home would call forth uncomplimentary criticism. And in a series of years such improvised huts would consume more time and money than the substantial residence. Just so random speaking—aimless, heterogeneous, and tiresome as it is, is one style of sermon architecture. It is always economical to learn to do anything properly. The time at first may seem wasted, and the rough-and-ready rival may appear

more successful, but the knowledge and skill acquired by plodding more systematically will wonderfully increase future capacity and effectiveness.

The Plan, Skeleton, Outline, or design of every sermon has always received attention in proportion to the genius and success of the preacher. Books containing such skeletons have therefore had an enormous sale, but amongst those who are least likely to make the dry bones live again! Nevertheless, some ministers, to take their word for it, are so gifted that they need no outline, notes, or premeditation, they have only to open the mouth for Timon's silver to tread upon their lips. But persons who lack such marvelous gifts must *study* to show themselves approved workmen.

Like a good house a worthy sermon must have a design made especially to suit its own circumstances. The outlines of others may be studied and compared with advantage but should not be servilely copied. Indeed, to appropriate the plan of another is sheer plagiarism, which is the literary term for theft. Since the Outline of a sermon is so important, and demands the greatest effort to invent, it is all the more reprehensible to make use of published Plans. One who steals really robs his own character and dooms his future usefulness to imprisonment.

Some preachers construct all their sermons on a single model, like a row of tenement houses all alike. F. W. Robertson manifested that habit, his sermons almost invariably being fashioned according to the following Plan:—

I One Extreme view of the Subject.

II The Opposite Extreme.

III The Middle View, which he advocated.

His great skill in exegesis and language concealed this sameness of design, though its presence soon became felt.

The endeavor to have a special design for every sermon will develop an ability to construct them. Exactly what should be considered before building a new house is necessary in preparing a discourse. As the size and shape of the

lot, the number of stories, location of doors and windows, dimensions and uses of the rooms all have to be clearly understood before the cellar is dug or a foundation stone laid, likewise the several parts of a discourse demand previous consideration before the general "Plan" itself can be outlined. Preachers who invent the plan, as many do, without considering the special differences of sermons in details, may please themselves but seldom preach with adequate power. No amateur carpenter would lay a foundation without reference to what it must support, arranging the walls in geometric outlines, curves, or beautiful shapes merely to show his skill in drawing!

In Architecture the peculiarities of all worthy buildings have been classified into Orders and Styles. For convenience therefore the same method is adopted in these suggestions on the Architecture of Sermons.

1st, THE SCRIPTURAL GROUP.

In this Architectural Order the distinguishing peculiarity consists in a special emphasis of the text and related passages of Scripture throughout the discourse.

According to the popular idea of a sermon this should be the only kind necessary, as every sermon is supposed to be scriptural. Notwithstanding the dearth of scriptural quotation, scriptural illustration, and scriptural proofs painfully apparent in the average sermon to-day the public hold firmly to the conviction that every word uttered from the pulpit has divine sanction.

Preachers however are well aware how far this supposition is from the reality. Many times the preacher is proclaiming his own personal wishes, or prejudices, or tastes, often without any thought of Scripture. A text is chosen out of deference to custom, not necessarily because it contains any authority for the doctrines taught, or the subject discussed. Scriptural quotations are given along with others from poetry and science, for their appropriately beautiful

language rather than for their judicial potency. Most commonly the "subject," like that of an essay, disquisition, speech, or oration, is chosen first, its "line of treatment" mapped out, and perhaps all the material collected and arranged before Scripture is once thought of. And last of all a text is hurriedly selected by reference to a Concordance under some word contained in the "theme," with a few appropriate scriptural quotations to give it a religious flavor! Such a discourse has been delivered afterward as an oration, a political speech, a scientific lecture, or a magazine article—requiring no change beyond omitting the text. Is it right to call that a Sermon? Just such discourses deepen the impression that the Bible can be made to prove contrary opinions, because people in their ignorance suppose that every preacher has studied that book more than any other and says nothing from the pulpit which is not taught in that "Rule of Faith and Practice."

Preaching Our Opinions is not Preaching at all, and not what is here advocated as Preaching with Power. Such preachers exert power, and "have their reward," but it is earthly:—ambition appeased, reputation gained, positions of honor or emolument awarded. To be a "Faithful minister of *Jesus Christ*, an honest dispenser of "the *Word*, in season, out of season," to "Let *God* be true and every man a liar" by constant reference "To the Law and to the testimony"—in other words to preach with Spiritual Power rather than with worldly *eclat* is diametrically opposite: "For, *we preach not ourselves*, but Christ."

Nor can it be said that this is a matter of opinion; because Peter plainly tells us that "The word of God LIVETH," by which word souls are "Born again;" [I Pet. i, 23] and James speaks of "the engrafted word which is ABLE to save your souls;" and in Hebrews the Revised Version makes clearer that "The word of God is LIVING, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit." But how can the

sword of the spirit cut through the bones and marrow of opposition if it is kept sheathed?

Mountains of books and avalanches of periodical literature are daily threatening the Bible. In many pulpits these secular accumulations have nearly smothered scripture from which only occasional gasps are heard. Now if "Faith cometh by hearing, and hearing by the Word of God" is it not a fact that Preaching with Power demands an adequate Scriptural basis?

Albert Barnes long ago said "There is a power in preaching the Bible which the world has not fully understood: and he does an incalculable service to his own times, and to the world, who derives the truths which he inculcates directly from the Book of Life." And Whitfield leaves this testimony, "Thousands have I seen, before it was possible to catch it by sympathy, melted down under the Word of God." It was the open Bible during the Reformation that created as many martyrs as ever witnessed a good confession up to the time of Constantine!

In the Scriptural Group of Sermons the following varieties are the most useful.

1st, **TEXTUAL SERMONS**, which are built upon a design composed of the several key-words or clauses in the text. With good judgment in the preacher this becomes a very effective method because it virtually provides a separate text for each paragraph, and makes evident to all the scriptural authority for every proposition.

Consequently it is resorted to by all successful evangelistic preachers who follow the Text System at all. It gives the impression of spontaneity and naturalness, without premeditation or art, whereas it requires study, pains, and skill more than any other excepting the Expository, to make it what it should be.

One moment's consideration will reveal a danger inherent in the arbitrary character of textual sermons. Unless good taste and correct exegesis select the text the wildest

vagaries may be sanctioned by this method. Every separate word of a text is not always the expression of a truth, sometimes quite the reverse; while to put any text upon the Rack and tear it limb from limb must certainly be dangerous to the life that is in it.

Learned discourses are often framed upon an impossible textual structure; for example :—

Text: "God is love."

I "God," (a dissertation on Theology.)

II "Is," (a dissertation on Eternity.)

III "Love," (a dissertation on Love.)

Once the single word "Godliness" was thus maltreated:—"Godliness, is God-like-ness."

I "God," II "Godlike," III "Godliness."

That negro had a truer notion of this style of sermonizing who thus developed the text, "The devil as a roaring lion, walketh about seeking whom he may devour."

I "De debbil," Who am he?

II "Walketh," Where, de debbil, am he goin?

III "A roaring lion," What, de debbil, am he doin?

Some good examples are as follows:—

Text: "Lovest thou me more than these?"

I "Me," more than these fish?

II "Thou," more than the rest?

III "Lovest," more than professest?

Text, Psalm xl 1-3, "I waited," etc.

Introduction, "I waited patiently for the Lord."

I "Horrible pit," etc., Where God found me.

II "Rock," etc., Where God placed me.

III "New song," What God gave me.

Conclusion, "Many shall see, fear, and trust."

Cautions are most necessary in designing Textual Outlines just because of their most powerful impression.

1st, Keep the practical purpose of the sermon clearly in view so that the superficial sound of the words in its text

shall not occasion a rambling discourse.

2d, Avoid making a full stop in each division of the discourse as though nothing else were known, or true, or valuable; but make the whole sermon exactly like the whole text, a unit "Fitly joined together, and compacted by that which every joint supplieth."

3d, Especially bear in mind the general teaching of the rest of Scripture in order that the disconnected words of the text shall not be used to enforce errors they were never designed to express.

4th, Secure a text that needs no alteration, translation, or explanation: in other words the text is selected to suit the hearer not the preacher.

2d, **OBJECTIONS ANSWERED** compose another effective style of Sermon Architecture. Any sermon to be powerful should meet the objections likely to be harbored in the heart of the hearer. But sometimes a text, or a passage, or a doctrine, or a duty is so thickly beset with possible quibbles that the entire sermon must be devoted to them.

This kind of sermon belongs in the Scriptural Group because to meet objections successfully Scripture must be used in every instance. Peter's very first sermon which was of this kind began by answering the implied charge of drunkenness, then met the objection against a resurrection, and finally removed the cherished opinion, which the Jews hold to this day, that Jesus was crucified by the Romans and therefore it is none of their business. All these excuses were quickly dispelled by appropriate quotations from Scripture. Other Apostles employed the same method frequently.

In our day there is call for more of this style of sermonizing. Such subjects as Missions, Temperance, Piety, Honesty, Tithing, and Bible Study can only be enforced in this way. People are fully convinced of their duty, but cherish certain excuses or objections which block up their practical enforcement. Now to "argue" with these objectors is to

please them mightily because there is never any end to casuistry, and it calls attention away from the sinner while it dignifies his disobedience. Nothing pleases an infidel for instance better than argument.

But we must "Shun profane [secular] and vain babblings [mere talk]: for they will increase unto more ungodliness." When the short Sword of the Spirit, made for hand-to-hand application of sharp cutting scripture, is grasped and swung right and left amongst excuses and objections there will be power manifested like the victory of Jonathan at Michmash.

Some Cautions will be helpful to secure the most powerful result.

1st, Select a text which clearly includes all the Objections, Excuses, Doubts, Fears, or Difficulties which are to compose the sermon, so that when the sermon is completed its cumulative force will be wielded by a mere recital of the text. It may require a long search to discover such a text, but the result will recall Apostolic scenes!

2d, Remember that intellectual "difficulties" are mere shams to be parried. Skeptical controversies have little influence for new objections are invented as fast as any are answered. Preachers are more likely to make infidels out of believers by such argumentation, while the skeptics themselves do not desire to be convinced and take no real interest in the controversy. It is not the head but the heart that sins.

3d, Consider therefore such Objections as lead to the heart not to the head; that grow out of a SIN not out of an opinion. In daily intercourse with people make a study of their INDIVIDUAL SINS and take notes for future use; translate these sins into the commonest excuses and objections used to conceal them and make these the "heads" or outline of the sermon, exposing each sin to view as vividly as a scorpion hiding beneath a stone. In this way the sermon fits its place and people, without wasting time over matters of

little interest.

4th, Be candid, fearless, and thorough or, instead of being pricked themselves the hearers may prick the preacher. Hence it is very important to consider well beforehand whether the sins are exactly as represented and the objections growing from them are possible to remove.

3d, **SUGGESTED ANALOGIES** afford another effective style of sermon structure, in which each Head of the discourse expresses some integral part of the analogy suggested by a text.

For example I Cor. xii 12, The Church Compared to the Human Body; each head carries out the comparison as exhibited in some particular part of the body. In proportion to the preacher's knowledge of anatomy, physiology, neurology, phrenology, psychology, etc., will be the success and effectiveness of the sermon; but everybody knows enough about his body to use such a text impressively.

Texts are numerous that suit this design of sermon-structure. Nothing can come amiss to the preacher who makes use of analogies. Scientific knowledge of Light, Heat, Sound, Electricity, Steam, Natural History, Botany, Zoology, Mineralogy, Astronomy, and even Mathematics will open up valuable mines of scriptural teaching. Trades, Professions, Business, Farming, Music, Art, and perhaps Politics will provide channels for religious instruction.

Text, II Pet. iii 18, "Grow in grace," etc.

I The Sub-soil of the soul is Grace.

II The Top-soil is the Knowledge of Christ.

III Cultivation of the Soul makes it Grow.

Cautions will be required at every step:—

1st, Use analogies that are well-understood by the people, otherwise confusion will result. But occasions will eventually offer for the use of everything the preacher happens to know. Special sermons may be given to Lawyers, Doctors, Mechanics, etc., etc.

2d, Employ only such analogies as are perfectly and

correctly understood by the preacher himself. No mistake is greater than the attempt to talk to experts about something not well known to the speaker. It creates ridicule over the blunders made, and a suspicion of equal ignorance as to the doctrines taught. As the sailor said, "That Parson tried to talk about ships and religion, two things he didn't know nuthin about."

3d, Make sure that the analogy selected correctly represents the teaching of the text. Analogies are so impressive that error taught by them is difficult to correct.

4th, Never enforce a *doctrine* by this method, because analogies are not proofs they are simply illustrations. Duties are the most proper objects of this style of preaching.

5th, Good taste and judgment are essential to avoid pressing the analogy too far—as somebody has said "Making it go on all fours," ridiculously. A negro preacher was carried away with the comparison between the church and a ship: little by little it changed its size and form until he put in boilers and engines and was getting up tremendous steam when an excited hearer cried out "Ef you-all don't look out hit'll bust hits biler!"

Drummond's Natural Law in the Spiritual World is a remarkable example of scriptural analogies carried out with the utmost refinement of knowledge and good taste.

4th, **BIOGRAPHICAL** sermons are very interesting and impressive. Paul, Peter, Barnabas, John the Baptist, Judas, Ananias, Zaccheus, Joseph, Moses, Joshua, Balaam, Ruth, or any person named in scripture may be selected as the subject. In this Style of sermon structure each Head of the discourse explains some distinct element of character in the person chosen; the "Sub-Heads" considering minor incidents or characteristics; and the entire sermon giving a rounded view of the life.

So popular is this method of exposition that examples of it are found in every library. Books on the Biography of Scriptural Personages will serve as models and afford

much material; but the greatest Power results from independent study and preparation. Plagiarism in anything leads to ultimate powerlessness.

Several Varieties are possible. One method first states the facts given in scripture about the person selected, and then marks out the character thus delineated. Another method begins by assuming, or supposing certain elements of character, afterward tracing their outlines in recorded acts and sayings. Josiah, Manasseh, Mephibosheth, and others about whom little information is given demand this latter method.

A concordance traces out the facts for such a sermon, the most valuable material consisting of unimportant words, and trifling acts. Such study of scripture will benefit both preacher and hearer in many other ways besides the development of biographical sermons.

A wide knowledge of human nature in general—which is capable of unlimited * development,—is an indispensable prerequisite to a successful employment of this style of sermonizing. During the preparation of Biographical Sermons the question must be asked incessantly "How would I feel, or talk, or act under those circumstances; and why?" Our answers develop the sermon.

Some Cautions are needed although hardly any blunder can be made in this design of sermon outline.

1st, Have some practical purpose in view if Power is desired, and do not degrade the sermon into a mere biography. Shape the entire discourse with reference to its persuasive power rather than compose what would make a readable article in a magazine; rhetorical rather than historical in style and treatment is the secret of success.

2d, There is considerable temptation to be too elaborate, so as to become tiresome, which is fatal to any discourse.

3d, Another temptation will lead the preacher into a sameness of style and treatment with all his Biographical Sermons.

* How to Develop Tact explains this. See Page 2.

4th, Beware of praising or blaming all persons alike. Biography is a difficult art, but its power when properly wielded is sufficient payment for the effort exerted.

5th, Avoid talking *about* the person whose life is examined; show the man himself, what he did, and said, and why.

6th, Be sure to show him up as a sinner like the rest of us. Especially avoid exaggeration, or giving the impression of a super-human goodness. Scripture contains the only collection of truthful biographies in the world, in which every person is shown precisely as he lived—no worse, no better. But preachers conceal this realism and pervert scripture whenever they over-praise or blame.

5th, **EXPOSITORY SERMONS** are at once the most effective and the most difficult, when well prepared, but become the most distasteful of all if carelessly composed.

Between the Expository and the Textual styles of sermonizing there is a wide difference; the latter uses the catch-words in a text as a starting point for remarks that may never concern the text itself; whereas the former must confine itself to the text throughout.

In this Style of sermon the chief purpose is to explain the meaning of a long passage of scripture. It is therefore more strictly scriptural in its matter than any other variety. But its arbitrary nature has thrown it open to such abuse that most commonly it degenerates into a rambling talk about scripture without point, purpose, pungency, power or always pleasure.

Because it contains so much scripture, (a needed antidote for the short-text habit) it has always been considered the most important method of sermonizing. Every treatise on Homiletics, and all leading preachers have urged its widespread adoption. Dr. Wm. M. Taylor, who is regarded the greatest expert in this method, said "As an engine of power I advocate most earnestly the pulpit exposition of the scriptures." And quaint old Gossner wrote, "If the Holy

Spirit may not speak of himself, how canst thou draw thy preaching out of thyself—out of thine head, or even out of thine heart!" Jeremy Taylor had a like opinion when he affirmed that "The Holy Ghost is certainly the best preacher in the world; and the Words of Scripture the best sermon."

It is strange that a species of sermon architecture so universally approved should be left most to chance. Such however has been the fact. More instruction of a definite nature has been given in the less valuable methods of Topical and Textual Sermonizing than in the Expository. Unstinted praise has seemed to take the place of practical direction. Students have been urged to adopt the Expository Method without having any *method* clearly outlined to adopt.

Published sermons have furnished models but they left the ordinary reader more puzzled than ever, because he remained ignorant of the fundamental principles that underlay their structure. Consequently any sermon that contained an unusual proportion of scripture quotations has been termed Expository. And those that might have deserved the name have too frequently been mere amplifications of the verses, a sort of "running commentary," and not really Sermons at all.

Lack of Unity has been the most serious fault in Expository preaching. This is not only a rhetorical blemish, but it is the cause of a superficial exegesis, and the occasion for general carelessness in preparation and delivery.

Every style of sermon must have Unity, a beginning, substance, and an end. What was enforced in Chapter IV applies to all Styles of Sermon Architecture. Besides explaining Scripture an Expository sermon must address itself to the emotions and the will. It must have a purpose beyond exposition.

A little close thinking will reveal the unity of any passage of scripture that is thoroughly understood. Psalms afford the best practice because of their brevity, and com-

pleteness.

For example the First Psalm shows instantly that its verses all reveal certain characteristics of The Blessed Man :—

Introduction, The Power of Associates (verse 1.)
I His Tastes, (verse 2.)
II His Prosperity, (verse 3.)
III His Escapes, (verses 4-5.)
Conclusion, The Philosophy of this Blessedness, (verse 6.)

An Outline like this adapts itself readily to any place, or class of hearers; but the same Psalm "commented" upon —like Tennyson's Brook, running on forever,—would become tame, tiresome, and trivial.

Common-sense will suggest for a "Text" or title, some short passage, not necessarily contained in the scripture to be explained. Forethought is needed to secure brevity, and heighten the interest. If the passage is familiar, or easy to remember, it may be wise to read it before preaching. But if it is otherwise, the usual Scripture Lesson should be omitted, and the passage read section by section during its analysis in the discourse.

6th, **SERMON BUILDING** is the name adopted by its discoveror for a new system of Sermonizing. It does what has been so long desired—formulates the principles underlying the Expository Style of Sermonic Architecture, whose laws are true as mathematics, old as human nature. and rational as philosophy.

It teaches how to develop a real sermon out of any text, in such a manner that the true intention of the passage, whether long or short, is accurately discerned, and the psychological processes required in preaching it are definitely indicated.

So entirely unique is this new homiletics that a volume would be necessary to convey a working-knowledge of its principles. Those who feel interested should correspond with Rev. G. S. Anderson, Auburn, Alabama, U. S. A.

He has kindly given permission for the following explanation of its salient features, which should properly have been written by himself.

Every Text, long or short, that conveys a complete idea contains two elements. One of these is a *Fact*, the other is an *Impression* or opinion produced by that fact. It often demands long study to cleave a text into these portions, but since they are invariably inherent in every idea, they must be discovered before the text can be properly understood.

The Fact in every text may be a noun or a verb, a thing or an action, real or imaginary; but it is something that was virtually external to the person who uttered the words of the text.

The Impression produced upon the mind of the one who uttered the words of the text may also take the form of noun or verb, but it is something that for the time being was virtually internal, and caused or suggested in the mind by contemplation of the Fact.

When these elements are discovered in any text their truth flashes upon the mind so brilliantly as to illuminate the text from end to end and cause all its related passages to glow as well. Then for the first time the preacher understands the text as its author did; all guess-work is removed; the blind following of commentators is abolished; and expository preaching becomes an exact science. A thousand men would derive the same theme and treatment from any given text by following the teachings of Sermon Building.

All that follows is easy in the practice of this method because it makes constant use of these two elements:—the *Objective Fact*, and the *Subjective Impression*.

The Sermon developed from these elements of its text exactly follows the psychological laws of Preaching as follows:—

1st. The Text is read as in all sermons.

2d. The Title, Subject, or Theme that indicates its

teaching may be stated or not as deemed wise.

3d, DEFINITIONS are now in place if any are necessary to make the text so clear that it will have its full effect.

4th, THE FACT which engaged the attention of the one who uttered the text must now be displayed with the utmost clearness to the audience. This is best done by ANALYSIS; breaking it up into its parts if it is a thing, or showing its sources and tendencies if it is an action, etc.

5th, THE PROPOSITION or Theme for argument in the sermon is not left to the invention of the preacher but consists of *the Fact and the Impression combined* in the form of a proposition that can be discussed.

6th, THE ARGUMENT of this Proposition now comes in its proper place. After the Perceptions have received a clear-cut view of the Text and its Central Fact, the Reason may be addressed with confidence. All the principles and resources of Logic are appropriate to this stage of the sermon.

7th, THE MEANS by which the Proposition is to be attained very fitly addresses the Emotions after the Reason has been convinced.

8th, EXCUSES AND OBJECTIONS that prevent acquiescence must now be swept aside so that the Will shall be more easily reached.

9th, THE APPLICATION of the practical truth of the text closes the discourse.

This Method not only explains the text but makes every part of the sermon grow out of it. Each stage of the discourse accomplishes a double purpose; it draws upon a distinct portion of the text so that all together effect its complete exposition; and besides this each step of the sermon progressively conducts the text into the citadel of the Will.

Consequently "Sermon Building" is strictly Expository. Whether the text be the shortest clause, or an entire book these principles place it before the hearers exactly as it appeared to its author—which is ideal Exposition.

2d. THE LOGICAL GROUP.

In this Architectural Order of sermon structure the distinguishing characteristic is Argument. Scripture may be employed abundantly in proof-texts, but the tendency is somewhat away from Scripture. The most useful styles of Logical Sermons are the following:—

7th, **TOPICAL SERMONS** are considered by many the ideal. Educated ministers prefer this style because their training has made logical processes easy, and as uneducated ministers have deemed it necessary to imitate scholars the Topical Outline has become nearly universal.

In this sermon-design some "topic," theme, subject, proposition, question, or central idea is selected, around which the entire sermon is built. Each Head expresses an integral part of this Theme, the entire Plan giving a rounded idea.

Pastors whose reasoning faculties are undeveloped will miss the peculiar influence inherent in Topical sermons; they will have the form without the power, topics without logic. The following simple outlines may serve as fair examples, and give helpful suggestions to those who find such designing a burden:—

(1) I The Leading Idea of the Text,
II An Act connected with it,
III The End or Purpose of it.

(2) I The Subject,
II Its Parts,
III Their Relation

(3) I Nouns in the text,
II Verbs in the text,
III Objects of those verbs.

(4) I Who?
II What?
III Why?

(5) I Agent,
II Action,
III Result.

(6) I The Subject,
II Its Method,
III Its Purpose.

(7) I Matter,
II Manner,
III Result.

(8) I Major Premise,
II Minor Premise,
III Conclusion.

(9) I Source,
II Operation,
III Object.

(10) I Where?
II How?
III Why?

(11) I A Situation, Condition, or Tendency,
II Some Combination with its Circumstances,
III Lessons drawn from this as a whole.

(12) I Incipiency of a movement,
II Luxuriance of its development,
III Decadence of its influence.

(13) I Birth of an idea,
II Means of its growth,
III Causes of its Death.

(14) I Past; failures,
II Present; attainments,
III Future; prospects.

(15) I Positive,
II Negative,
III Result.

(16) I What it is not,
II What it Is,
III What it Should be.

(17) I Good,
II Better,
III Best.

(18) I Nature,
II Object,
III Result.

(19) I Person,
II Deed,
III Design.

(20) I Speaker,
II Speech,
III Audience.

(21) I What?
II Whom?
III When?

TENDENCIES OF AN IDEAL TOPICAL PLAN.

INTRODUCTION	DISCUSSION			CONCLUSION
Wins or Clears.	I Opens and Explains	II Develops and Teaches	III Points and Applies	Fastens or Moves.

Promise less than you perform	Tell less than you know.	Stop before you are done.

SUBJECT ... through	ITS ANALYSIS ... towards	OBJECT
Bible ..... "	... Scriptural Examples ... "	..... Duty
Statement .... "	..... Proof ..... "	... Persuasion
Science ..... "	..... Logic ..... "	..... Ethics
Hypothesis ... "	..... Evidence ..... "	.. Application
General ..... "	..... Specific ..... "	.... Concrete
Literal ..... "	..... Imaginative ..... "	.... Realistic
Prosaic ..... "	..... Didactic ..... "	..... Poetic

General Varieties of Topical designs:—

1st, Each Head considers an integral part of the Theme.

2d, Each Head illustrates part of the Theme.

3d, Each Head embraces the entire Theme, but gives a different view of it; as the Four Gospels display Christ.

4th, Each Head adds something to the Theme, forming a complete Climax, and therefore requiring four Heads instead of three. Orations are built on this model.

5th, Each Head is a new Theme.

Some Cautions are needed to insure success:—

1st, Have Unity in Plan and Treatment. Many deceive themselves by wording the Heads so as to be alike in sound —all are nouns, verbs, adverbs, etc., whereas the treatment may really be heterogeneous and confusing.

Unity is best secured by ignoring the words of the "Plan," and regarding the Purpose, Subject, and Method of the sermon. Make the entire sermon alike in the distinguishing peculiarity selected for it:—have it entirely Subjective, or Objective, or Argumentive, or Descriptive, or Hortatory: have it cover one sphere of the subject, or else adequately embrace the entire subject, but not attempt a little of both: have it all Poetical, or Prosaic, or Philosophic, or Didactic, or else every one of these combined without noticeable omissions. Do not permit the sermon to become a rhetorical junk-shop, make it a complete mechanism.

2d, Keep Text, as well as Subject, in sight.

3d, Think more of the Bible than of the "Topic."

4th, Be sure that both Topic and Treatment are endorsed by Scripture, if the greatest Power is desired.

5th, Keep some practical object in view so as not to fall into a sort of meditation, or theorizing in the pulpit.

8th, **TEXTUAL-TOPICAL** designs are a combination of the Textual form with the Topical method; really a double outline. A suggestive text is selected and divided as in the Textual style, but in addition a Theme is derived from the text and separated into Heads as in the Topical.

It is a safe style to employ because it adheres to Scripture which cannot be affirmed of the Topical style generally.

Examples abound, which must be criticised according to the principles of both methods—each of the two outlines being examined separately, the Textual part, and the Topical part.

Text, John xvii 15-21.

Theme: Believers Needed in the World.
I On their Own Account, "Sanctify them," etc.
II On the World's Account, "I have sent them," etc.
III On God's Acount, "That the world may believe."

Text, II Timothy iv 7.

Theme: Characteristics of a Completed Christian Life.
I Courage, "I have fought a good fight."
II Progress, "I have finished my course."
III Fidelity, "I have kept the faith."

9th, **IMPLIED IDEAS** compose a very effective style of sermon-form. What is *stated* in the text is here ignored and attention is centered upon what may be "read between the lines." All that can be implied, inferred, imagined; what is logically involved in the text; what is omitted, and purposely passed over—such ideas are made prominent in this style of outline.

Preachers who have confined their attention to what is expressed on the surface of a text may at first regard this method with suspicion. But further consideration will justify its use, because every positive statement has its negative, and its related or implied forms of truth. Very many passages of Scripture cannot be explained adequately by any other method, because their chief force lies in what is implied.

For example Luke iv 17-20; Why did Jesus stop just there in the "middle of a verse" as we would say, and omit to read about "vengeance." Likewise the passage that Philip expounded to the Eunuch which is not quoted in full,

throws when read much light upon the line of thought that must have been followed in that chariot-pulpit. Note also how the Prodigal Son was not permitted to say the humiliating part of his premeditated speech "Make me as one of thy hired servants."

Text, I Cor. v 8, "Let us keep the feast," etc.
Implied Theme: Christian Life a Passover.
I Salvation, included in the Passover.
II Obedience, included in the Passover.
III Anticipation, included in the Passover.

Text, Matt. xii 45, "The last state of that man."
I The First State of that man, the devil in him.
II The Next State, the devil out of him.
III The Last State—depends on the man.

The various meanings of a single important word may be inferred as all necessary to convey the intended force of a text.

Text, "He is able to save to the uttermost."
I Uttermost may mean Everybody.
II Uttermost may mean the Most Wicked.
III Uttermost may mean Eternally.

When the entire sermon does not demand this method, it may sometimes serve an excellent purpose for what are called "Sub-Heads" in another style of outline.

10th, **RELATIONSHIPS** between the ideas contained in any text or subject afford useful instruction of a strictly logical character, sufficient to form a special style of sermon. The Heads consider one by one the mutual relationship existing between the constituent portions of the Theme or the Text: such as Cause and Effect, the Whole and its Parts, Origin and Result, Earlier and Later, Old and New, First and Last, Positive and Negative, Inner and Outer, Parent and Progeny, Type and Antitype, Symbol and Reality, Prophecy and Fulfillment, etc., etc.

Such ideas most commonly go in pairs, but the Plan

must not be so stated, for to have power a sermon must have at least three heads. One head forms the foundation, two heads the sidewalls, and the third head roofs it in. One head states, two heads argue, three heads apply. So that the actual treatment of this style of sermonic architecture demands sufficient extra study to invent the necessary third Head to make the discourse a Sermon.

11th, **RESEMBLANCES or CONTRASTS** supply another useful Style of the Logical Order of Sermons. In this style the contrasts or likenesses between the ideas in the Subject or Text form the Heads of discourse. These may be derived from etymology, synonymes, and parallels, in the English, Hebrew, or Greek; also from history, literature, archaeology, or any science; from the expressions, people, classes, characteristics, conditions referred to; from prophecies and their fulfillment; from threats, commands, and promises compared; Religion and Reason; Bible and Nature; Old Testament and New; Before Christ and After Christ; Apostolic and Middle Ages; the Church now and in the Apostolic Era; also from the nature of certain acts as Good and Bad, Morals and Ethics, Business and Religion, etc., etc.

Text, Heb. xi 17-19, "By faith Abraham," etc.
Theme, Abraham's Faith.
I He had a Faith which Held On.
II He had a Faith which Let Go.
III He had the same Faith which we need.

12th, **POSSIBILITIES** of a practical nature derived logically from a Text or a Subject are employed with great skill by Matthew Henry, and Spurgeon. In this style of sermon the several Heads consist of Comments derived by deduction from the Subject or Text. Usually these practical Possibilities arise from a consideration of the persons, characters, and occurrences of the Context, and consist of stories, personalities, or descriptions. Or inferences may

be derived from the ideas that surround the subject—not drawn directly from it as in the "Implied" style—take the form of comments upon the time, place, doctrine, duty, companionships, etc.

Text, Ezekiel xxix 17-21.

I Disposal of Nations is the work of God.

II Men can serve God without knowing it.

III None are losers who serve God willingly.

13th, **HYPOTHETICAL** Sermons compose their Heads of various suppositions or theories that are to be proved or disproved by the Sub-Heads. It is the opposite of the Dogmatic and much more interesting in ordinary hands. It merely points in a certain direction and asks whether the object of our search be there. It is a shrewd way to make old subjects seem fresh, and especially to make distasteful doctrines or duties palatable. In skilled hands it may gradually corner the hearer, and impale him upon a dilemma, or logical predicament, from which he cannot escape but by obedience to the sermon.

The inventor of this method and its most illustrious exemplar was Socrates, whose dialogues should be studied by every preacher.

"Suppose Peter, Paul, etc., were a Methodist, Baptist, Catholic, Unitarian, etc.," will suggest a very serviceable form of the Hypothetical variety.

Some Cautions are needed to avoid indefiniteness.

1st, Be careful not to "Suppose" a doctrine but a duty, not a meaning but an enforcement of Scripture. In other words do not make one hypothesis the basis of another, because the double-negative results in logical confusion and virtual contradiction.

2nd, Be extremely cautious of its employment in controversy, remembering that a hypothesis is only a guess, which may be proved so false as to end the controversy prematurely.

3d, Never use it to enforce a new doctrine, but confine

it to those duties whose doctrines need no proof.

14th, **TRACING CAUSES** is akin to the hypothetical yet is more a matter of proof and less of supposition. In this Style of sermon architecture the Heads answer questions, such as "Why did this happen?" "What led to it?" and in various ways attempt to trace matters back to their causes, principles, beginnings, etc. It is a very good and entertaining method of sermonizing, and contains much latent force for the preacher whose mind has a philosophic bent. It is especially effective in exposing the false principles advocated by an opponent.

15th, **TRACING CONSEQUENCES** is the opposite of the last named style and equally useful for similar purposes. Each Head asks such questions as "Whither does this lead?" "What will it entail?" "Is it wise in the long run?" etc.

It is very effective in showing to an audience the good or evil consequences of a doctrine, duty, or habit. Subjects such as Temperance, Missions, Loyalty, etc., call for this treatment. It is also powerful in developing courage by showing that people have nothing to fear concerning the consequences of some good action, policy, belief, etc.

16th, **DOGMATICAL** Sermons are very abundant and when employed at wide intervals are effective. In this Style the Heads contain assertions offered without any proof.

It is the most usual form of sermon because it is natural for men to dictate, assert, dogmatize. To young preachers this seems to be the essence of Preaching, but older men seldom resort to this method unless in sectarian polemics where the dogmatic element is inevitable. For example, Matthew xi 28 "I will give you rest."

I Rest for the Intellect,

II Rest for the Conscience,

III Rest for the Soul:—but no evidence is offered to prove that Jesus had just such varieties of Rest in mind

when he uttered those words.

This is sheer dictation whether the assertions are true or not, because the preacher gets the ideas out of his head not out of his Text. In this unbridled license lurks the greatest temptation to abuse the system, and in its dogmatic character there is an added element of haughtiness likely to render the sermon distasteful. But cautiously and occasionally employed, especially in hortatory, and oratorical discourses it has an imperial power that compels attention.

17th, **ANALYTICAL** Outlines form their Heads out of the constituent parts of the subject so that a complete understanding is gained of the details of every portion. It is always interesting because people enjoy information, explanations, details, and everything definite. It requires a perfect understanding of the Subject so that the analysis shall be true and complete. Every subject may be variously analyzed with equal truth, which makes it desirable every time to invent as many outlines as possible from which to select the most effective.

For example a Tree, as a subject could be logically analyzed into the following:—

I Roots,	I Wood,	I Sap,
II Trunk,	II Bark,	II Fibre,
III Branches.	III Leaves.	III Fruit:—etc., but

one of these true outlines would be more effective rhetorically than the rest.

So Man, as a subject might be considered:—

I Body,	I Intellectually,	I Bone,
II Mind,	II Physically,	II Flesh,
III Spirit.	II Morally.	III Life.

I Head,	I Respiration,
II Body,	II Digestion,
III Limbs.	III Reproduction:—etc.

The preacher is tempted to conclude that the first logical analysis which he invents is the only one possible, or at any rate the very best. Almost the reverse is true, as indus-

try is better rewarded in this kind of exercise than in anything else pertaining to a Sermon Plan.

Text, Gal. vi 7 "Whatsoever a man soweth," etc.

Theme: Life a Seed-sowing for Eternity.

I The Seed, "Whatsoever."

II The Harvest, "God is not mocked."

III The Reaper, "that shall he also reap."

Cautions are needed in this Style because its popularity encourages carelessness in preparation.

1st, Be sure to select a Theme that is clearly apprehended by an audience, or the analysis will increase the obscurity and destroy the power.

2d, Use an analysis which is clear to the people, whether it is the most learned, and scientific or not.

3d, Reduce the analysis to its simplest form and fewest parts; too many branches suggest a bramble-bush which the mind hesitates to touch.

18th, **SYNTHETICAL** Outlines are exactly opposite in method to the Analytical. Instead of having a Subject to begin with which is taken to pieces and explained, this Style takes a collection of ideas or principles and reconstructs them into complete unity; as a physician might empty a bag of bones upon a table, in utter confusion, and proceed to fit them together—first the jaw to the skull; then articulate the spine, pelvis, ribs, shoulder-blades, and collar-bones; next attach arms and hands, legs and feet, when—behold Ezekiel's vision in orderly form.

Text. John iii 18 "He that believeth not is condemed already."

I To Reject Christ we must first hear of Him.

II To Hear, is to learn that He is our Saviour.

III To Know that He is our Saviour awakens gratitude.

IV To Reject Him is to stifle our noblest feelings.

This design of sermon-architecture is deserving of more frequent employment than hitherto. It is a very refreshing change from the Analytical that is almost universally used,

and it tends naturally towards oratory.

Its effect becomes most striking by making the synthesis without saying so, and then when each portion is complete announce the formal statement appropriate to that Head; and so on, and announcing the Subject or Theme last of all.

3d, THE RHETORICAL GROUP.

Every sermon is subject to Rhetorical laws, as it is also to Logical, and Scriptural.

But every sermon has some prominent characteristic by which it may be classified: it may be eminently scriptural, in which case it belongs in the 1st, or Scriptural Group; or it may be strikingly logical, when it belongs in the 2d, or Logical Group.

Whenever the Plan, or Outline of a Sermon is constructed out of materials derived from the realm of Rhetoric it belongs in this 3d Group.

The best Styles under this Order are the following:—

19th, **CONSISTENT FIGURE** of Speech carried out in the Plan. This is frequently done but deserves wider adoption, because of its power to interest and instruct, and especially because the Bible is replete with figurative allusions that furnish materials.

Text, Luke iv 18, "Deliverance to the Captives."

I Our Captivity; the arrest, fetters, wretchedness.

II Our Deliverance; from debt, exile.

III Our Deliverer; hated, misjudged, forgotten.

20th, **HYPERBOLICAL** Outlines are those whose several Heads develop the extremest possible views of the text or Subject, amounting to exaggeration. Hyperbole in Rhetoric is the art of exaggerating for effect, making something so extremely emphatic that, while literally untrue, it produces a truthful impression upon dull minds or callous hearts whose sluggishness balances the exaggeration.

Scripture contains thousands of such exaggerated expressions: for instance "Rivers of water run down mine eyes;

The whole world has gone after him; Hate father and mother; Eat my flesh, and drink my blood," etc. Hyperbole is therefore justified as a rhetorical resource in preaching: let us then confidently design sermons that employ it as the basis of their structure.

No examples are needed of so obvious a method. Its purpose being to stir up the sluggish, and awaken the drowsy, it should be frequently brought to bear upon the people. Whenever a definite Aim is taken, according to Chapter IV, the Hyperbolic Outline will quickly suggest itself.

21st, **ALLEGORICAL** Outlines become absorbingly effective and intensely powerful when guided by sound judgment. Bunyan's Pilgrim, Barren Fig Tree, and other writings have popularized the principles of this method.

To prepare such sermons close study is required—because the slightest inconsistencies are recognized by the audience, and blunders are easier to make in allegory than in any other form of composition. To begin with, have a perfectly clear idea of the characters, figures, objects, circumstances, symbols, etc., to be used. Next, excite imagination to the utmost by books, poems, scriptures, etc. Last of all construct the Plan by making each Head express the name, or the peculiarity of some imaginary person belonging to the allegory. For the best results the language, thought, and delivery should be in perfect keeping with the personifications.

Unless the preacher is conscious of peculiar skill in this it is better neglected, but so wonderful are the effects that it would pay to spend years in mastering. Whitfield and all noted preachers have been partial to this Style of Sermon, and have left abundant examples for study.

4th, THE MISCELLANEOUS GROUP.

Sermonic Architecture has no limits to its resources, everything in heaven and earth that man can imagine may furnish its patterns. Consequently there must be a group

of sermons that cannot be included under the three foregoing Orders. They may be scriptural, logical, and rhetorical but contain some prominent distinguishing characteristic beyond these valuable elements. The following are the most useful Styles of what must be termed the Miscellaneous Order.

22nd, **PRACTICAL** Sermons used to be more frequent than at present. In this Style each Head comprises a separate Application of the truths in the Text, addressed to a special class of hearers. It is therefore very acceptable to uneducated people who cannot follow a single line of thought, but require variety and change. Externally it seems to possess boundless variety, but the greatest results come from a Plan that has absolute unity, though so expressed as to conceal it.

All accepted doctrines, and subjects needing no proof, may receive this treatment. Our duty is to apply truth, but to do that properly is no simple matter, it requires consummate skill in rhetoric, logic, delivery and tact. Yet it should be frequently attempted in order that skill may have its necessary exercise.

All the older preachers have left us examples of this style, but any attempt at it is better than neglect. It admits the widest variety of illustration and proof; of subject and purpose; of text and treatment.

A single example will be given of an Outline by Dr. Timothy Dwight of a sermon that exhibited remarkable converting power every time it was preached.

Text, Jer. viii 20 "The harvest is past," etc.

This lamentation applies to the life of man:—

I To the sinner at the end of a Year.

II To the sinner at the end of a Revival.

III To the sinner at the end of his Life.

Everything in the sermon must be self-evident, as Application addresses the Emotions not the Reason, the heart not the head. Aimed at the Emotions there should

be no conflicting emotions excited—for example weariness is an emotion. Likewise every application must be self-evident in importance and fitness or it will utterly fail from the conflicting emotion of injustice thus excited.

23rd, **PURPOSES** Explained make up another effective style of Sermon. Each Head discusses some object, or purpose contemplated by text, writer, preacher, church, society, occasion, doctrine, command, ordinance, type, etc.

Examples are abundant especially in Funeral Orations, Memorial Sermons, Dedication, Ordination, and Polemical discourses.

24th, **HISTORICAL** Sermons are also popular, interesting, and effective. Whenever not suitable for a complete sermon this Style affords an excellent design for the Sub-Heads of part or all of another kind of Plan.

In this Style the Heads serve to describe the subject as it would appear to an observer. It takes note of growth, development, phases, chronology, tendencies, etc. Consequently it is descriptive, which is always entertaining, and has an air of truthfulness that adds power.

Text, Heb. xii 2 "Looking unto Jesus."

Theme: Christ, the Model of the Christian Life.

I In its very beginning: faith, obedience, etc.

II In every step ot its development.

III In its final triumphs and rewards.

Avoid two causes of failure:—

1 Do not dignify trifles with an elaboration of their history.

2 Do not attach equal importance to every portion, phase, view, step, or stratum, but secure light, shade, and half-tone, and especially make the interest and emphasis increase steadily to the climax at the end.

25th, **ORATORICAL** Sermons are exceedingly effective when appropriate to the circumstances, and designed in good taste. It must be a Sermon, not an Oration, but its architectural form is that of the Oration.

The ground plan of every Oration is a Climax which demands four steps, and seldom permits of more. Richard Fuller—perhaps the greatest modern master of this style—once attempted the following pentuple climax, with marked failure, the audience growing weary :—

Text, II Cor. iv 17 "A far more exceeding," etc.

I Our Afflictions are a Source of Glory,

II A Weight of Glory,

III An Exceeding Weight of Glory,

IV An Exceeding and Eternal Weight of Glory,

V A Far More Exceeding and Eternal Weight of Glory.

With the exception of going one step too far this Outline is a perfect model. Every step of the climax is firmly and visibly cemented to the next; all of them leading steadily and definitely to one end, without break or hesitation. It climbs hand over hand.

Suggestive subjects abound, especially in the Bible; the steps of Peter's Fall, the downward path of Judas, the spiritual development of Paul, the betrayal of Christ, the victory over death, the magnetism of Christ, the constraining power of love, etc.

Oratorical Outlines demand great care in preparation. Close attention must be paid to the text, its synonymes, omissions, additions, parallels, emphases, subjects, time, place, history, related facts, and everything that will serve to reveal the true Climax which is the foundation of this Style. Failure is assured if the Climax is only in the Plan and not actually in the facts of the Sermon.

In other Styles these elements of a text are studied, but with this marked difference that the Oratorical is searching for degrees, relative values, and shades of difference in temper, style, character, ideas, qualities, results, history, chronology, sentiment, etc. When collected these must be arranged skillfully in their order of oratorical effect.

If such a plan leads to the delivery of an Oration instead

of a Sermon it would better be abolished, or relegated to a place less sacred than the Pulpit. But with Oratorical Form and Sermonic Substance, especially if language and delivery are also adequate, startling results may be expected.

26th, **DRAMATIC** Outlines require still greater ability for their delivery, but their popularity with all great preachers recommends them as deserving a widespread adoption.

The peculiarity of this Style consists in having each Head represent some person who talks and acts before the audience—like the characters in Pilgrim's Progress.

Sometimes the entire sermon represents the words and deeds of a single person—as "the False Professor;" but more frequently the Heads delineate the characters of different persons—as "the Various Excuses for Disobedience," severally personified.

Each Head is therefore an imaginary scene from life. Immense possibilities are to be found in this style of sermonizing.

An easy way to construct this style of Plan is first to make a Topical Outline, then translate each Head into a subjective state, after which some person supposed to possess that characteristic must act his part, or several may have to do so under different circumstances. The suggestions for personations come from motives, habits, customs, inconsistencies, follies, and the better qualities of human nature.

It is really placing a scene before the people with all the characters acting and talking naturally. They may be "dramatized" from scenes alluded to in scripture—as the supposed conversations between Eve, Satan, and Adam; or between Cain and Abel; or Jacob and Esau; or Abraham and Isaac going to the Mount; or Noah building the Ark and talking to his unbelieving neighbors. Scripture gives precedents for this kind of instruction in the book of Job, Song of Solomon, Dives and Lazarus, and all the Parables.

Ideas, doctrines, habits, customs, sins, excuses, etc., may be personified with great effect. Ordinary duties that are commonly ignored may be enforced with apostolic power by means of this method, because it "holds the mirror up to nature" and shows people their neglect of duty so vividly that their consciences are stung.

This method enables a minister to touch forcibly upon the most delicate matters.

For example, Gal. vi 1. Act out a scene giving the conversations between some church-member overtaken in a fault, and another who wishes to have him excommunicated. Imagine one of them to be in one pulpit chair, or at one end of sofa, or platform, and the other elsewhere. Ask each of them questions, taking their positions, and answering as such people would. This very scene has been known to avert dissention that was threatened in a church over a "case of discipline" upon which excitement and animosity waxed hot. The pastor by this scene made the persecutors ashamed of themselves, and yet could not be accused of taking sides because he said nothing directly on the subject, though he showed them what they were really attempting.

Another example of the usefulness of Dramatic Plans, may be drawn from the treatment of such an ignored duty as working for the salvation of others. Hearts are callous to all a preacher could say directly on this subject. Let him however act out a scene in court.

Have some imaginary person arraigned on the charge of soul-murder. Let the customary forms of court trial be enacted, taking each person's appropriate position and acting as he would in court. Let the defense be made very strong so that the audience will feel sure that they cannot be proved guilty of soul-murder because they have neglected to do anything for the unsaved around them. Then let the prosecuting attorney bring up the evidence, both actual and circumstantial, against the accused christian, and finally have the Judge read the Law on the subject, all of which is

so effective that the Jury renders a verdict of guilty, without leaving the box. The result will be crushing to the most callous audience.

Whitfield often used this method, generally for a portion only of his long sermons, but the effect was thrilling, on some occasions almost miraculous.

Skill in delivery, and a trained imagination are essential to the best results; but any earnest preacher may develop these sufficiently for good effect.

27th, **REALISTIC** Sermons are similar to the Dramatic but much easier both to invent and to deliver. Dramatization in this Style is not necessary, although it adds to the effect. Bible personages, scenes, times, places, customs, etc., are not to be personified, but described. Words, not acting, convey a vivid picture of what is presented, and in such a way that the audience see the idea—not with their eyes, as in the Dramatic—but with their minds by graphic language. Abstract ideas are here translated into the Concrete, the Ancient is made modern, and terms employed now are put into the mouths of Biblical personages.

Moody has shown the greatest possibilities of this style, which he invariably employs in combination with other methods. When he began to talk about newspapers in Jerusalem announcing the great meetings at the Jordan held by John; and put telegraphs, telephones, locomotives, and every modern appliance into those old times, the public was surprised, startled, shocked at first, but soon recognized the wisdom of this method.

28th, **OBJECT SERMONS** to children are perhaps the most effective, as they certainly are the most neglected of all methods of preaching.

In these days when Psychology, Pedagogy, and Kindergartning are studied so extensively sermons should be better adapted to children. There is an exhuberance of zeal professed for the spiritual development of the little ones, in striking contrast to the efforts actually put forth.

People have been compelling children to attend church and listen to sermons which could not interest them.

Suppose some church enjoyed the regular attendance of a hundred deaf-mutes, but never provided sermons in their beautitul "sign-language," or made any special effort to adapt its services to their limited faculties, would that be right? Could it wash its hands of responsibility? And compelling those people to attend a service that could not interest them would have a tendency to make them both dislike religion, and question the sincerity of the solicitude professed for their betterment.

Exactly similar is the relation between the children and ordinary preaching. It is true they can hear, but it might as well be Chinese. Ask the average child what the sermon was about and the answer is sure to be "About an hour long." The very words that are most plentiful in the best sermons are totally meaningless to children, while the doctrines and subject-matter are beyond their knowledge or experience. An uneducated farmer could as soon be interested in a lecture on Higher Mathematics.

Yet the chief reliance of Christianity is in the children. Experience has proved conclusively that out of every thousand true Christians there were:—

518	converted in childhood.							
337	"	between the ages of				20	and	30.
86	"	"	"	"	"	30	"	40.
25	"	"	"	"	"	40	"	50.
3	"	"	"	"	"	50	"	60.
1	"	"	"	"	"	60	"	70.

But we act as though it made no difference how much children were neglected they would "turn out all right." Some wise educator said "Give me a child during its first seven years and I care not who has it afterwards." Jews and Roman Catholics, both remarkable for sectarian loyalty, are especially careful in the earliest training of their children. No patent on common-sense prevents any denomination

from doing likewise.

Any attempt is better than none. Some preachers give a five minute talk before the regular sermon every Sunday, and others have something provided in each sermon especially for the children.

The best plan is to have an entire sermon devoted to the little hearers at regular intervals.

Children appreciate every attention shown them, and if they know that a sermon especially for them is to be delivered occasionally it will cause increased interest to be taken in "the old-folk's sermons" that come between. Once a month is often enough, and every 5th Sunday perhaps the best plan. See page 57.

Relating anecdotes used to be considered the ideal method of preaching to children. But as performed by the average preacher it was not always interesting, and seldom spiritually effective. In the Story-method there is usually a "Moral" or application, which is quickly scented ahead and mentally avoided—as children reject the pill, after eating its sugar-coating. And sometimes the story did not even have a Moral, it was simply a story.

The Natural Method for instructing children is by Objects; something that can be seen, touched, heard, etc. Froebel has made popular in the Kindergarten system this Pedagogics of childhood that has been known ever since there was a child to instruct.

It is easy to see why Object Teaching is so effective—its results being at once definite and permanent,—because several faculties are combined in the act of learning. The eye sees, what is corroborated by the ear, and elaborated by the imagination; and, as every faculty has a memory of its own, several memories take hold upon the ideas suggested by the Objects. Such teaching is necessarily enduring.

On the other hand story-telling demands a continued exercise of the hearer's imagination, and, after all, its success is only in proportion as it approaches object-teaching;

when the stories are made so graphic that they seem to be actually before the eyes. To render "illustrations" vivid requires much more time than to use objects. Psychology teaches the preacher that wherever an illustration is familiar to the audience its explanation must be short and its application long: but when the illustration is not familiar the explanation must be long and the application short. Few anecdotes or descriptions can be so vivid as to remain long enough before the imagination to permit of an effective application. The preacher may talk on contrary to these laws of mental action, and the children give close attention, but let him not think such preaching can be accompanied with Power!

A Scriptural Method also is this teaching of divine truth by means of Objects. The Ordinances of Baptism and the Supper are perpetual Object-Lessons to all Christians, old or young. When Jesus placed that little child—rejected by his Disciples—before the people as the Model of a Christian he used this method. So with the Penny, the Tribute Money, the Water in Jacob's Well, Washing the disciples' feet, touching the Eyes of the blind man; and it is probable that all of his allusions and parables were made with their appropriate objects actually in view. In the Old Testament the same principle is abundantly authorized. What was the Tabernacle? and the Levitical Ceremonies? The interrupted sacrifice on Mount Moriah was a most impressive Object Sermon. So was the Burning Bush; the Egyptian Plagues; the Brazen Serpent, and its antitype the Crucifixion itself.

The Prophets were frequently commanded to prepare Object Sermons; for example:—Jer. xiii 1-11, the linen girdle; xviii 1-6, the clay and potter; xix 1-11, a potters earthen bottle; xxiv 1-10, two baskets of figs; xliii 8-13, stones hid in clay; li 60-64, a book thrown into the river. Ezekiel iv 1-3, a toy fort, city, and battle, with tiles and pans; v 1-12 a razor, a knife, a fire, hair, balances, weights, clothes, etc.; xxxvii 1-22 skeletons articulated.

There is no definite authority in Scripture for the methods of modern Homiletics that are so slavishly followed as to establish what Dr. Joseph Parker derides as "An Orthodoxy of Homiletics." But we find Object Preaching to be eminently Scriptural; although so generally neglected and even ridiculed by preachers who profess to be guided by the Bible.

A Powerful Method should that be which is almost the only definite style of preaching endorsed by the entire Scriptures. Other methods of preaching to children will interest them and do good. But to preach with real spiritual Power to the little ones, and not merely interest them, this philosophical and scriptural system is the most certain means. Like all good things there are difficulties attending its exercise but they are easily surmounted, and ultimately Object Sermons become the easiest of all, as they are the most effective with old as well as young. *

29th, **LANTERN SERMONS** may not claim such definite example in scripture because the Stereopticon is a modern invention. But the principles underlying this remarkably effective style of sermon-architecture are undoubtedly endorsed in the Sacred Oracles.

If it is proper for the preacher to use "word-painting" to describe places in Palestine, and depict scenes from the life of Christ, the Prodigal Son, or anything else in Scripture that may be made graphic, how can it be wrong to use photographs of the actual places, or copies of paintings from the best artists illustrating exactly the same ideas? The highest ideal of the preacher is to make the hearer imagine he views the real scene, which ideal is within easy reach of the humblest preacher who uses the Stereopticon, whereas word-painting is possible to but few.

Pastors return from the Holy Land and find crowded houses eager to hear it described. If it is sinful to exhibit exactly what the eye beholds as pictured by the faithful camera, it should not be right for the voice to produce a less

* How to Prepare Object Sermons, is to be published; See Page 1.

truthful image by Rhetoric.

Lantern Sermons are Object Sermons in one sense, but much more effective because the "Slides" are *fac similes* of the very things to be impressed, not symbols of them as objects must be.

All the authority derived from Scripture for the Object Sermon applies with equal force to the Lantern Sermon.

But we have a remarkable approach to the Lantern Sermon in Gen. ix 12-17. Was not that Bow in the Cloud an actual example of a colored picture projected upon a screen of rain-drops, by means of the brightest illuminant known upon earth?

In I Kings xviii 43-45 we have an instance of what lanternists call "effect slides." There is first the beautiful picture of the sea during a drought; then the long cloud curved like a man's hand; then the heavens growing black with storm-clouds, and the rain pouring down in the distance.

So in Exodus xiv 19-24 we have an "effect" that could not be excelled in the most complete lantern. The "Fiery-Cloudy Pillar," dazzling bright on one side, and inky black on the other, and then God peering through this terrible picture at the Egyptians until they were wild with fright!

And then that magnificent "effect" in Daniel v 5, with a plaster wall, which forms the best of all "screens," upon which, little by little, were pictured the "fingers of a man's hand" writing three mysterious symbols.

Of course good taste is required, but preachers who use nothing but the voice are not all remarkable for sound judgment in the use of language alone. Comic pictures would be no worse than the ridiculous and sometimes vulgar slang and anecdotes used in the pulpit occasionally.

It is however really less likely that bad taste and blunders will intrude because pictures must be selected and arranged beforehand, whereas in ordinary preaching the

speaker often says what he had not intended.

Experience has proved this style of preaching to be the most uniformly powerful of all. People will come in crowds no matter what the weather; they will show profound respect and attention; they will sing as never before; and every sermon will have visible results. In the semi-darkness there is a powerful influence that makes sinners tremble. Very little skill is needed to accomplish wonders: and even in the matter of expense it will pay any church to purchase an outfit because of the increased contributions it will bring on Sunday nights.

To get the best results with this style of sermon-architecture the preacher should have the proper instrument and accessories, and be guided by the best experience in their use. A little advice, study, and practice will accomplish phenomenal success. *

30th, **BIBLE READINGS** have come to be recognized as a permanent form of Sermonic Architecture. Its development has been due to such evangelists as Moorehouse, and Moody, who have traveled over continents and opened up the scriptures not merely to those who never read the Bible but to many scholarly Pastors as well.

As a means of impressing religious truth upon christians it is one of the most effective, because of its variety and its seeming scriptural authority.

But as a method of Bible *study* it is peculiarly misleading. There is a wide distinction between study and teaching; the mental acts are opposite, the faculties employed are differently exercised, and the abilities demanded are distinct. The good student is seldom an effective teacher, or the scholar a powerful preacher. Methods therefore which will instruct an audience in the church may be ineffective or injurious to the preacher himself in his study. This warning is needed because of the increasing employment of Bible Readings which are so different in method from "sermons," and which, by their greater average success, are likely to

* How to Prepare Lantern Sermons, is to be published; See Page 2.

mislead the judgment of preachers who have no settled method of Exegesis.

Bible Readings need no description. Published collections of them load the bookstores. They resemble a short series of Expository Sermons, with one subject but many texts. Yet their treatment is more that of the old fashioned Commentary, as it would take up verse after verse.

Infinite variety is possible with this form of sermon, wherein lie its strength and weakness. Preachers of sound judgment and thorough scholarship will make masterful use of this liberty. But amateurs will be tempted to a license thereby that shall stultify their minds, and distort their doctrines.

No matter what form of Outline is adopted for any kind of sermon it must conform to the laws of the human mind. The principles suggested in Chapter IV must dominate those of Chapter V. All things that are lawful to the preacher must nevertheless be used lawfully. Preaching with Power would be a universal experience if this truth were more widespread.

Young men are easily misled by appearances. Because some careful Bible Student teaches unquestioned truth by questionable means they are prompted to use the same process without the prolonged preparation that made it effective.

All sermon-forms must have the prepared preacher. Form is not substance:—the architect's plan demands certain materials cut, dried, seasoned, and shaped.

As Luther was led up that staircase on his knees to Christ, so the road to a Powerful Pulpit goes step by step through the books of the Bible.

Prolonged, patient, and prayerful searching of Scripture is the price of pulpit success, whether the preacher be the most advanced scholar, homiletician and orator, or the most illiterate hap-hazard talker. All is not gold that glitters, nor power which amazes; and sound doctrine is seldom doctrine that sounds.

Caution is especially wholesome concerning the employment of Bible-Reading Sermons because of their ease of preparation. Such Sermon-outlines *may* be constructed to suit any fancy and pass unchallenged. But for Spiritual Power they *must* be adapted to the mental processes tabulated in Chapter IV, and they *ought to* be modified to conform to the general teaching of the entire Bible.

A popular method of composing these discourses is to search the concordance for sentences containing a certain word,—such as "faith, assurance, love, election," etc., and then to select such as best suit the preferences of the preacher, for the several paragraphs of the Reading.

Subjects that are mentioned so seldom in the Bible that ALL of them may be included in one reading will justify this procedure: for example Harry Moorehouse took all the passages containing the confession "I have sinned," numbering only seven. But when there are more passages than can be all embraced, at least by analysis, it is not wise to use this verbal, superficial, and wholly arbitrary method of constructing a Bible Reading.

Better examples are to be found in the "Helps" of the best Teacher's Bibles, and Bible Text Books, requiring however further analysis that they may be reduced in extent without losing in substance.

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These Thirty Styles of Sermons should all be studied, and each one employed until their several peculiarities become thoroughly understood. No man is likely to be equally at home with all, but his abilities will find their natural channel in some of these thirty methods, and practice in the rest may develop a degree of skill that will pass for mastery.

CHAPTER VI

HOMILETICAL THEOLOGY.

FEW subjects have excited greater animosities than Christian Theology, upon which people are as sensitive as ever. Biblical Theology has recently effected a wholesome change in weakening the personal bias that had dominated doctrinal conclusions.

But any suggestion of theological improvement even now sounds the alarum of prejudice and closes the drawbridge of attention. Sectarianism, like the stealthy Feline Order of Mammalia, seems to be provided with eyes that see what is invisible to others, ears that never slumber, and claws concealed beneath the velvet of pretended friendship.

And Doctrine is a word interpreted to mean Sectarian teaching, therefore not to be tolerated from any but a Past Master in one's own Degree. In this popular sense every sermon is satisfactory theologically—to its author. But just because of this condition of the pulpit doctrinally very much of its power is weakened or lost.

Polemical Sermons are sometimes necessary in which sectarian peculiarities may have free course: but there is a fundamental basis for all such teaching, deeper than denominational details, and one which should penetrate the substance of every sermon.

A sort of backbone should bind all doctrines together; their health and vigor proceed from some cardiac principles; and their separate actions be directed by a central theological brain. Individual differences of opinion are the doctrinal water-mark of humanity, but its theological texture

should be universally scriptural.

Power in preaching demands one certain definite theological basis. This will harmonize with nearly all "creeds," but if not, the preacher must then choose between creed and power.

A lamentable dearth of theological principle in recent evangelical preaching explains that uncertainty which vitiates the doctrines that are taught. Sectarianism having usurped the authority of Theology, and fully occupied its place, many clergymen hardly know what to preach whenever polemics would be discourteous. From this mistake has developed the present sentimentalism that pretends to know no denominational rivalry or distinctions and therefore displays only those frail interstices of christian teaching that are left after sectarianism has cut out its several portions.

In the impossible endeavor to teach what no prejudice could possibly criticise they have preached what nobody ever believed; and in trying to avoid the sharp angles of the different churches they have undermined the Church itself. Ordinances, government, discipline, authority, and world-wide responsibility have been submerged in the modern inundation of Sentimental Evangelism.

Many Pastors who feel called upon to "Contend for the Faith once delivered unto the saints," and who strive to be faithful shepherds, nevertheless seem ignorant of the fundamental teaching that should govern all their work. Left to an unguided judgment some make didactical "indoctrinating" the basis of their preaching; others are extremely practical; many become entirely evangelistic; and a few spiritual or mystical. All of these specialties are useful, but employed exclusively they rob the people of other necessary preaching. Half-truths are ever considered more dangerous than errors; and sentimental preachers are nothing but pipers at a feast.

Pastors often take for granted a theological knowledge in their people altogether unwarranted by facts. Because

christians are educated, and well informed on other matters, they are supposed to be equally equipped with doctrinal knowledge.

Much is said about the dreaded "machine in politics," may there not be some danger of a doctrinal machine in the pulpit? As "The foolishness of God is wiser than men," and Preaching is that "foolishness," therefore God's methods must be wiser than any substitute men can invent. They are to be found in Scripture, rather than in libraries.

Everybody believes that the apostles preached all the doctrines of Christian theology. But the peculiar statement is reiterated in the New Testament, that they preached *one doctrine* which they called "Christ Jesus." To-day this would be interpreted to mean preaching to the unconverted, though an hour with the Concordance condemns that limitation of the thought. Every motive, doctrine, and duty is included in the term "Christ" as used in the New Testament. It was never restricted to unbelievers but on the contrary most abounds in those passages intended especially for believers.

As Jesus was "The fulness of him that filleth all in all," the "First-born of every creature," and the "Head over all things to the church," so all christian doctrines were to be branches out of that Stem of Jesse, from whom is derived their life and efficacy. When the apostles said "We preach not ourselves, but Christ Jesus the Lord" they were displaying the root and not a branch of homiletical theology.

For this practice Jesus himself set the example when he took the Old Testament and "Beginning at Moses, and all the prophets he expounded unto them in ALL the scriptures the things CONCERNING HIMSELF."

Christ is the Center of Christian preaching, as the sun is the center of the solar system. In "Guesses at Truth" the Hares wisely say "It is light that enables us to see the differences between things; and it is Christ that gives us

light." Doctrines separated from Him are in more or less shadow; and when displayed in a false relationship with Him their light is polarized—beautiful but unnatural.

What think ye of CHRIST? should be asked of every preacher as he enters the pulpit. Sermonic rays must all unite in one focus upon Him, though the doctrinal lenses have to be recalculated and corrected. Christ, the Alpha and Omega of all things, was the "Gospel" so powerfully proclaimed by the apostles and their followers; a Gospel so essential in its pristine completeness that an angel from heaven should be accursed in attempting its alteration!

Nominally Christ is everywhere preached, (occasionally in Jewish Synagogues) but as a general thing indefinitely, æsthetically, theoretically, and at best so seldom that few consciences are pricked thereby. To consider Christ the center of such preaching would fully explain its impotency, for if the light that is in a sermon be darkened how great is that shadow!

It is easy for any pastor to deceive himself by the selection of a subject that refers to "Christ," whose treatment on the contrary may be absolutely Christless—so that it would be welcomed by people who reject "Christ Crucified." Without intending to be captious it must be said that many sermons display learning, ability, and genius which are yet as Christless as the Koran, and therefore pitiable substitutes for that "Gospel" revealed in Scripture.

Sermons that would suit a secular club, philanthropic society, or school-room; whose doctrines are based upon Man, his free agency, instincts, faculties, culture, development, etc., should not be classified with the "Gospel of the Lord Jesus Christ." Human development, which forms the burden of recent preaching, is grandly true, but even that is impossible in its highest sense without God's co-operation. "If any man be in Christ, he is——" what? better educated? more cultured? æsthetic? moral? Not if Scripture instead of secular Science may answer, "He is a

New Creature," which will bear the translation "a new creation." As this Universe is not chaos made better, but a "Novum Organum," so Gospel Preaching is to aim at a regeneration; a begetting from above; new wine in fresh skins; etc.

The Simplicity that is in Christ as the center of preaching makes it more surprising that ministers have tended so much away from it, and struggled after the wisdom of this world, endeavoring to make themselves lecturers, for which they were little fitted, instead of Preachers which they might all become.

The Gospel, besides being a means of conveying spiritual life to the sinner, has another and distinct purpose to serve, "A witness unto all nations," that "Every tongue shall confess that Jesus Christ is Lord." The Gospel therefore faces three ways:—towards the nations, as a witness; towards the sinner, as good-news; and towards the church, as a heritage. Consequently the doctrinal basis of Gospel Preaching must contain something more than what is appropriate to unbelievers: several phases of truth instead of one. To preach Christ is to preach a System of which He is the center.

From this Center radiate three main doctrines, and "a threefold cord is not quickly broken." All fundamental Truths are trinities, (for example every form of matter can be resolved into solid, liquid, and gas) and until its trinity is discovered no truth has been traced to its basis.

In man the tripartite nature distinctly asserted in scripture is promptly identified; so that Gospel which is ordained to be the only "Savour of life unto life," ought to be adapted to "Body, soul, and spirit."

Each of these fundamental elements of humanity has also its own peculiar trinity, (as for instance the "soul" or mind may be analyzed into Intellect, Sensibility, and Will) which may be individually separated into further trinities, and so on, indefinitely.

Christian doctrines in this way become innumerable, but to be true and powerful they must keep their place with reference to their related trinities.

Confining the pulpit to any single doctrine, no matter how true and important, amounts to a mutilation, if not a falsification of Truth. It was to preserve something far greater than "orthodoxy" that the warning was given "If any man shall add unto these * * * * if any man shall take away from the words of this book," etc. To patch the old garment with new material makes a worse rent in the new.

Centuries of theological tampering must have disarranged the true relationship of doctrines. Hence sins have come to be weighed, measured, and priced; but doctrines placed upon one level: the camel is swallowed though the gnat is carefully strained out!

Instead of Sins being different and Doctrines all alike the reverse is nearer the truth. Scripture shows a clear distinction between its doctrines, not arbitrarily but fundamentally. Even faith, hope, and charity are not equally great. And that one who broke the Least commandment was not punished precisely as one who taught a greater falsehood, but was "Called the least in the kingdom of Heaven."

All the Levitical ordinances and traditions were traced back to their two fundamental commandments, upon which "Hang all the Law and the Prophets," and to these Jesus added his own Commandment completing the trinity of governmental truth:—I To love God with our entire being; II To love the Race as we do self; III To love Christians in imitation of Christ.

Man being a complex creature, and life a kaleidoscopic combination of individual idiosyncracies, the Gospel also must exhibit many facets like a pure diamond of truth.

From each doctrinal point of view the theological perspective, though confusing to the casual observer, may be

traced to its origin. No beauty of form or color will conceal or excuse theological distortion.

Looking at Man the Gospel must be fundamentally adapted to his Intellect, Sensibility and Will; or, with a slight change of view-point, to his Body, Soul, and Spirit, etc.

Looking at Jesus that same Gospel must be fundamentally adapted to him as Prophet, Priest, and King; or his Atonement, Resurrection, and Appearing, etc.

Looking at Dispensations the Gospel must likewise be fundamentally adapted to the Age of the Father, before the Crucifixion; to the Age of the Spirit, in which we live; and to the Age of the Son, that is to be, etc., etc.

It is one and the same Gospel in all relationships, its three basal elements remaining intact.

How shall these Fundamentals be discovered? Theologians have ever striven to unify the doctrines of Christianity. Calvin popularized one method which placed God in the logical center. Arminius stands for an opposite theory which focusses all upon man. Every leading denomination has further modified such generalizations by making its Mecca the Hub of a theological universe!

Human judgment invariably estimates according to the personal equation; therefore "If a man lack wisdom let him ask of God," since "That which is highly esteemed among men is an abomination in the sight of God." All that intricate code of Theology formulated by studious Rabbis during the four centuries preceding Christ was declared by him to have "Made void the Law" it endeavored to enforce. The Articles, Creeds, Catechisms, and Confessions now dominating the pulpit may likewise contain truths in a combination that paralyzes preaching.

The Holy Spirit has been sent to guide people into all the Truth; to take of the things of Christ and display them properly. Here then must be the desired source of theological instruction.

Our Lord told his wondering disciples "It is profitable for you that I go away: for if I go not away the Advocate will not come unto you; but if I go I will send him unto you. And he, when he is come will convict the world in respect of SIN, and of RIGHTEOUSNESS, and of JUDGMENT: of sin because they believe not on me; of righteousness because I go to the Father, and ye behold me no more; of judgment because the prince of this world hath been judged."

It was impossible to have explained Christian doctrine before the Resurrection, therefore we must look to the promised Spirit, or Advocate on earth who descended at Pentecost, to explain the legal technicalities of the "Advocate with the Father," for "He shall take of mine and shall declare it unto you."

In the words quoted from the Sixteenth of John, there is every outward appearance of a fundamental statement. Its three grand objects of the Spirit's work are justified by three classes of facts. A little examination will reveal in these the triple basis of Christian Doctrine; and since the Holy Spirit is virtually the Chief of Preachers these three heads of his sermon, so to speak, must form the model for homiletical theology.

THE FIRST FUNDAMENTAL DOCTRINE.

To Convict the World of Sin.

SIN then is the first target of preaching, not "sins," as exemplified in modern sermons. The ax is laid now at the root of the tree; and every tree that bringeth not forth good fruit must be cut down; for either the tree is good and its fruit good, or the whole tree is bad and its fruit bad. Pruning dead twigs may do for philosophy but should never be tolerated in the pulpit. No wonder sermons are weak when they are based upon an imperfect doctrine of Sin, one which would have done credit to Confucius but fails to reflect the teaching of Christ.

Paul condemned the enforcement under Christian aus-

pices of the doctrines and commandments of men, or mere morality such as was represented by the maxim "Touch not, taste not, handle not." Preachers are quite generally disregarding his advice and stultifying the Gospel, by preaching against *sins*—dishonesty, immorality, vice, etc.,—while the root from which they all grow is left untouched! Men get the impression that by the deeds of the Law they may be justified, and that any one who keeps the Ten Commandments needs no Saviour. Conceit makes the vilest hypocrite thank God that he is better than other men: and therefore the people generally remain satisfied IN SIN because they think their *sins* can be made right on short notice.

The Conscience must first of all be touched, not simply aimed at. So important is this that the Holy Spirit is sent expressly to aid preachers perform that operation. It is therefore a false psychology that leads preachers to make the Intellect their objective point. Of course the entire being of man must be dealt with but the work of preaching is not complete until the Conscience is convicted of SIN.

Conviction too is not intellectual, as commonly interpreted, but volitional. Pastors speak of "convincing arguments," etc., but the apostles spoke of people pricked in their hearts, trembling, falling down repentant, asking what to do to be saved, etc. Power in preaching will seldom accompany a false mental philosophy. Good is accomplished by moral essays, or intellectual discourses, but so has good resulted from the works and writings of Confucius, Plato, Seneca, and Mohammed.

No sermon is Christian that does not imply the doctrine of "SIN because they believe not on me." When this root is extracted the evil branches and fruit will come with it. It is therefore a waste of time to preach Temperance, Honesty, Purity, Morality, etc., by themselves, aiming at separate sins. Give half as much preparation and zeal to the one theme of SIN and in a few months people will come to believe the doctrine and cry out for mercy. Any drunkard

who sincerely accepts Christ as his Saviour has discovered the only certain cure for alcoholism; and likewise any other single sin may be cured by extracting its root, namely THE SIN of unbelief in Christ.

The people are actually kept in ignorance of their guilt by those who thus preach morality; sins, instead of SIN. It seems preposterous to them, and so it would be, to condemn man to eternal punishment because of a few *sins* more or less; for drinking, or swearing, or cheating, or having a good time on Sunday: and yet just that is the notion they derive from much of the preaching of the present day—"Revival Preaching" included!

They come to look upon "Belief in Christ" as an intellectual apprehension of an historical fact, being taught so in express terms from many pulpits. On the one hand they think it an insufficient offense for eternal punishment and therefore not likely to be so punished; or, on the other hand they claim, and quite truly, to really believe in Christ, according to that definition.

All this terribly false and eternally dangerous notion of Gospel truth is due to the preaching of sincere men who derive their theology and philosophy from sources outside the Bible and the Spirit.

Sin, SIN, SIN must be the cry: the public conscience must be hedged in until it is penetrated with the sword of that Spirit whose first duty was to convict the world of SIN. Morality, along with this SIN of unbelief as its root amounts practically to blasphemy because it contradicts the foundation of Soteriology. Using the pulpit to tell people to "Quit your meanness" is like making it a shop to sell soap! It is surface cleaning; the whited sepulcher with rottenness inside. The Rich Ruler who had kept all the Commandments from his youth up,—and he was in his youth then—had "quit his meanness," but he quit his Saviour too.

Paul feared that someone had bewitched those Galatians who trusted in the outward deeds of the Law, he would now

expose the trail of the devil himself leading to those miscalled Christian pulpits from which morality or even something less is preached. Longfellow declared that "Morality without religion is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies." But Christian preachers have no excuse for resorting to such guess-work; and to do so needlessly when piloting others is unspeakably culpable!

Law before Gospel is a principle of human nature. Men seldom do anything well except under pressure: and it requires outside compulsion to make them begin to do right. Humanity is capable of impulsion, but this is a higher development; compulsion comes first: Law must precede liberty.

Parallel with a confessed lack of power the pulpit of to-day manifests a lack of the Law. Is it not fair to infer some relationship between these facts? In this effeminate age the prevalent tendency to prophesy smooth things will not want for champions; but when pulpit-power is the goal the Law ever proves itself victor. After eighteen centuries of experimenting the church has not discovered any more powerful method of advancing true Christianity than what was authorized by Christ. Preachers were to be the power-makers, and the power they were to exert in converting the world was a preaching that blended the ideas of Law and Gospel, in this order.

Divine truth is a system, real and immense as the solar universe; every doctrine has its own orbit, its peculiar phases, and its special periods, which bring it sometimes into seeming eclipse with others. Let the divine order be disturbed by man and those very forces that compose the magnificent equilibrium will become engines of destruction.

Just in proportion as theology is divine will it prove to be a perfect *System;* and in proportion as theology is human will its doctrines consist of isolated statements, independent of each other, and only mechanically held together. Logi-

cal order between the various doctrines is just as essential to their truth and power, as is logical consistency in the formulation of any single statement. Man may not see the reason why some should precede others, as he cannot ascertain by Science the explanation of much that evinces that Order which is heaven's First Law.

But it so happens that much reason can be seen in the Scriptural relationship of Law and Gospel. And much more apparent are the direful results due to the present popular reversal of this normal arrangement.

Everything seems to be infected with heathenism. In our colleges pagan writings are supreme, and pagan principles permeate even the ethics and the sociology inculcated. Man is made the center of philosophy: God is reduced to a serf; his greatest glory consisting in securing the pleasure of the individual man!

Christians also have pictured a Heaven, which, though cultured and æsthetic, is as sensual in spirit as any that ever excited the selfish passions of Persian, Grecian, or Arabian! Pulpits are preaching morality instead of Christianity, and a morality that is actually non-moral and therefore defeats the professed aims of the preacher. "Love" is now the first thing in the world instead of the last.

As a result of ignoring the divine order and relationship of doctrines, the primacy of faith is obsolescent; sensuality displaces theology; in other words the man of sin is regnant in the temple of God.

Everything in human affairs must suffer from so insidious and selfish a theology. The widening circles of unrest now spreading upon the surface of society started from this seemingly harmless pebble of egotism. Capital and Labor feel the undulation, as do Religion and Science, Government and Communism, as much as the Church and the Masses with increasing violence.

Even the family suffers from this selfish reversal of God's Order. As the household is a microcosm, whatever

is supposed to rule the universe echoes from the walls of every nursery. This makes parents pander to the whims of their children, as God is supposed to minister to the wishes of mankind. Law and the Rod are antique curiosities like the coins and autographs of a curious past. "Children obey your parents in the Lord" has become as meaningless as the English of Chaucer.

"God is not in all his thoughts" was the inspired photograph of a typical heathen in whose lineaments may be seen a composite likeness of today. God's name is indeed pronounced but it is virtually taken in vain: he is not the center, focus, and goal of all things. The heavens truly declare his glory, but man,—who boasts of science, and logic, and perception—man places himself contrarily to the current of nature and alone deliberately dishonors God.

As whole armies of heathen were sometimes manufactured into "Christians" by a rapid process of "christening," so pagan ideas have in our day been inducted into Theology without any change at heart. But the lamb-skin cannot convert the wolf-nature.

Preaching has strayed in several distinct directions which lead manward and therefore are fundamentally anti-christian.

1. Some pulpits are decorating a primrose path of selfish delight into which the unwary are bidden "Come to Jesus; Come and be happy; Come and please your parents; Come and be more respectable; Come, it won't cost you much and you will never regret it; Refuse and you will be worse off, you may fail in business; you may die any day and go to torment," etc.

"All of self, and none of Thee;" there is no Law, no sense of Sin, no shortcomings, no obligation, and therefore no God. Such preaching may be enforced with profuse quotations of scripture and abundant reference to Jesus Christ; but the poison of anti-nomianism counteracts the virtue of the Gospel where no Law is recognized.

2. Other preachers address themselves to practical matters, and make a workshop of the church. Institutional churches do much needed good and keep many idle hands out of mischief. But the tendency of modern Altruism both in the church and in society is selfish; and godless, because human. It hands the cup of cold water, not however because people belong to Christ, but because they themselves may need the like attention some day. Self-centered; selfish; Altruistic in profession, Egotistic in spirit; christian in name, anti-christian in principle.

3. A strange fascination for increase of "members" has affected many a pulpit. Preaching has therein degraded into special-pleading, and even barefaced begging. Methods that savor of the ward politician are sometimes openly paraded. The resulting impotence of pulpit and pew has developed the modern trade of sensational evangelism; church-member artizans who carry their few tools with them from place to place like the clock tinkerer who takes care to leave town before the injury he has wrought can be discovered.

4. The door of the church has gradually been cut wider by the millions whose little knives have clipped off whatever theological points caught the worldly adornments with which they essayed to enter, until now the church and the world mingle together in unrestrained harmony:—the world has been christened and the church has become fashionable! It is thus "bad form" to mention Hell to ears polite. Morality is permitted to be preached but wholly from its æsthetic side. Christ is named but only from force of habit. "Thy Kingdom Come" is a meaningless expression that might as well be in Latin.

5. Philanthropy, benevolence, morality, and culture center upon the "Good of the greatest number," and ultimately the personal benefit of the individual; these are the actual doctrines enforced as Christianity. Such an idea as loyalty and obedience to God is utterly at variance with

popular theology. It is in the creed but not in the heart.

Almost never do we hear about conviction of sin: "christian experience" like an old-fashioned hymn is a relic of dim memories with elderly christians but not "up to date." No rivals in business offer such tempting inducements as various denominations to "join the church."

Almost like selling a vote people go from church to church to secure the most profitable returns; and any peculiarity of doctrine or life can find some church to tolerate it. Making Man the center, and his wishes the creed, has changed the message into "He that professeth but hath his own way shall be saved."

Law precedes Power in religion as in all things beside. Preaching-power needs the consciousness of sin as a fulcrum by which it may raise a mortal to the skies; and by the Law comes the knowledge of sin. "It is power, power, power that a preacher wants: and then let there be as much sweetness as you please; the honey in the lion can then all be eaten."

Jesus was sympathetic with the weakest, and optimistic of the worst, but he spoke with an absolute legal authority which drove from him all hypocrites and sensualists. If the candlestick burns with the deceitful glare of a false charity—a Gospel without Law—the church will be full of moths who will in turn be fatally deluded thereby.

Addressing the conscience exclusively from its manward side, only awakens the weird echoes of despair—"Thus Conscience does make cowards of us all." Loyalty to God must be espoused before conscience can become an instrument of salvation. The "new creature" is the starting point for even christian ethics. Instead of "conversion" being an end to be attained it becomes the commencement of a new life; far from being a result it is a process.

Instead of encouraging the mistaken notion that men confer a favor upon God and the church by their formal adherence, they must be made to feel that God has placed

them under eternal obligations by his great mercy. Egotism cannot long withstand such teaching. Paul was alive once. but when the commandment came sin revived and his egotism died.

In every community there are the tangled roots of such egotistic philosophy that can only be destroyed by the sharp coulter of God's Law. And that timid preacher who puts his hands upon this plow but looks back like Lot's wife, is not fit for the kingdom of heaven. He must not hesitate to plow deep under the secret motives of men and rip up the roots of their SIN. Such plowing has never yet failed in all the history of christianity. Whenever men feel the insufficiency of their carnal hopes they will instantly cry out for mercy, unless they are "past feeling, and given over unto lasciviousness."

THE SECOND FUNDAMENTAL DOCTRINE.

To Convict the World of Righteousness.

It sounds strange to our ears to speak of convicting of righteousness, but it is both possible and necessary. Our habit is so deep-rooted that regards christianity as a cult, or philosophy, and its doctrines mere intellectual maxims, that we are slow to apprehend the facts. Since doctrines are only maxims, or statements, precisely like the postulates of science, "Conviction" is merely an intellectual process.

But the word "Convict" employed by our Lord in that solemn midnight conversation on the way to Gethsemane, was one of those terms so abundant in the Greek which contain a two-fold sense. No English word is able to express its full meaning, which was nevertheless definite and clear to the disciples.

Archdeacon Hare's Mission of the Comforter contains a full elucidation of this term, but those who care to read German will find more suggestive ideas in Commentar ueber Johannes, by Dr. Luecke.

In the King James' Version of the Bible this word is

rendered as follows, "Convince, convict, discover, tell one's fault, reprove, and rebuke." Evidently the word faces two ways, towards the believer to "convince," and towards the rejector to "convict." The two hemispheres of light and darkness, belief and unbelief, sin and righteousness, are wonderfully belted by this equatorial expression.

In our preaching these counterparts should also be present; the same Gospel means life or death, there is no middle, neutral attitude possible; people who are not for Him are against.

Righteousness then, as a doctrine, has a convicting, or condemning power which is only less potent than that recognized in the Law. After "the knowledge of Sin" has resulted from a fearless application of the First Fundamental Doctrine, then the enlightened conscience is tender enough to feel the convicting power of Righteousness. That negro was scientifically, as well as scripturally correct, who replied to a man who cavilled at something in Romans VIII, "Well sah, yo cahn't know de eightf chaptah befo yo done got de sebenf."

Righteousness means nothing to him who is unconscious of Sin; his own righteousness will seem preferable. The egotistic self-taught will never matriculate in the school of God's Righteousness. It takes the Law to drag the unwilling child of sin to Christ.

The World is an expression used in the Gospel of John to signify those who have not yet accepted Christ, but are not wholly given over to Satan, to whom we may preach in hope. As in the First Doctrine so in the Second and Third this unbelieving "World" is the possessor of three things that must be convicted, condemned, and destroyed:—first of all the world's Sin, then the world's Righteousness, and finally the world's Judgment.

Of all three the World is hopelessly deceived. Preachers mistake the condition of humanity who rely upon the old dictum that "Conscience is the voice of God" and therefore

may be trusted to lead man aright.

The world has a false idea of sin which will require continuous preaching, assisted by the Holy Spirit, to change. Some preachers, if not a denomination or two, deny that unbelief in Christ is the root of SIN. How important must be an adequate preaching of this doctrine when such influential leaders are at fault.

Just as false is the world's notion concerning its righteousness. It is egotistically supposed to be something already possessed, or at least within easy reach. Nothing is heard more frequently than the claim "I am as good as the average christian."

Revelation is needed to convict, or re-prove the world of Righteousness. Never would the wisdom of this world understand that man's own righteousness is worthless as "filthy rags" and that his only real righteousness comes from Jesus the Christ. But until this truth is clearly apprehended it is morally impossible for scriptural conversion to occur:—in other words for preaching to exercise its full power.

Humanitarian notions, which more or less invade orthodox pulpits, are sentimental and non-christian. It should not be regarded denominational or sectarian to assert the fundamental character of this doctrine of Christ's supernatural righteousness imparted to the believer. Worldliness will reject this equally with the doctrine of Sin: culture will decry them both; and society will ostracise the preacher who is true to Christ. Such movements only reveal the snake in the grass; the God of this world lurking in the churches.

"**Because I go to my Father**" is the ground of this Second Fundamental. The Resurrection of Jesus is then one of the chief doctrines of the pulpit. Faith and Resurrection are two of the foundation stones upon which the pyramid of Truth is to be erected.

From the Resurrection radiate many of the best known Gospel truths, so that Paul could well say "If Christ be not

raised your faith is vain, ye are yet in your sins." Since Jesus has risen, the first-fruits of the harvest of souls, we have the utmost confidence in the resurrection of all who "put on Christ."

In the Epistles the Resurrection is emphasized quite in keeping with its importance as here urged. Although denied by the influential Sadducees, and sneered at by the intellectual Greeks, it was persistently proclaimed at Jerusalem and Athens, which would have been bad tact in the Apostles unless the doctrine were absolutely fundamental.

To-day there is either a silence, or a timidity connected with this doctrine. It is frequently talked (not preached) in a rambling childish fashion concerning "recognition of friends" etc., identical with the quibbles of the Sadducees. But to make the Resurrection of Christ a frequent theme of discourse, and place it on a parity with the doctrine of Faith is so infrequent as to amount to novelty.

A return to the apostolic emphasis of the Resurrection with all that is involved therein will occasion a repetition of original Preaching-power.

THE THIRD FUNDAMENTAL DOCTRINE.

To Convict the World of Judgment.

Here also is a double thought:—on the one side is the world's opinion as opposed to God's judgment of matters religious; on the other side is that judicial sentence generally understood by the word judgment.

The World's Judgment! how opinionated, satisfied, supercilious! Although confessedly at fault with matters earthly it makes itself the final arbiter of things heavenly. Science—the most perfect product of the world's knowledge—is constantly changing so that the Truth of yesterday becomes the intolerable error of to-day. Yet this same treacherous faculty is declared to be infallible whenever it turns its attention to theology! Unbelief, and self-righteousness are held firmly in place by this depraved judgment.

Every preacher faces this solid wall impregnably built around the Jericho of carnal humanity. Preaching is ordinarily smothered by the stifling rebound therefrom of its own hot breath. Trumpets and shoutings can never cause these walls of false judgment to crumble except when done as God directs.

For preaching to manifest its power the world must be convicted and convinced as to its false judgment. Here is one manifest failure in the pulpit. Accepting the boasted ability of the world to judge correctly preachers are casting pearls before swine who turn again and rend them. Not only is their sin to be exposed, and their vaunted righteousness condemned, but their autocratic criticism is to be proved worthless.

"Because the Prince of this World is judged" seems at first a strange basis for the Third Fundamental Doctrine of Gospel Preaching. But we know that men's eyes are blinded by the god of this world so that the glorious gospel is falsely apprehended; which is the exponent of the false judgment prevalent in those not yet delivered from the power of satan.

In spiritual, and therefore unconscious subjection to the devil men are thinking totally wrong on all subjects relating to God.

The Greek word for repentence is frequently rendered "change of mind, or reversal of judgment as to God." Literally it means "right-about-face." Degrading it into a passing emotion that "feels" a sort of sentimental regret or sorrow for not being a church-member sooner is a modern perversion due to a prolonged neglect of this Third Fundamental.

Some wise observer has said that in proportion as people are highly educated must the preacher be elementary in doctrine, because the educated have great confidence in their opinions and are therefore more ignorant of the simplest truths of christianity. Preaching to people who sincerely

believe light to be darkness, and evil good, and crooked straight, is like speaking in an unknown tongue with no interpreter. It is a common experience for the preacher to wonder why the truth he so clearly proclaims seems powerless. But it is simply because it falls upon ears that hear but do not understand. He must convict their judgment, then all doctrines will be helpful.

Not only is the basis of worldly opinion logically wrong in matters religious, but its apprehension of the Judgment Day needs correction also.

There appears to be a congenital instinct of the possibility of sin being exposed. All nations have traditions and superstitions of a great Day of Accounting. Sudden danger excites this apprehension and for the time makes men promise to reform.

But this dormant instinct is not a definite doctrine whose evidence is such as to make men when not in danger conscious of the certainty of their personal accountability for all deeds done in the body. Certainly such a doctrine should take a prominent place in the Gospel system of theology.

"**The Prince of this World** is judged." Christ Jesus has already triumphed over that very one who, as the god of this Age, seems to be victorious. Let us make it clear in our preaching that the devil is judged, sentenced, doomed, without the slightest hope of escape. Preaching of that sort, which is a special mission of the Holy Spirit, must exercise an overwhelming power upon the world.

As the doctrine of Righteousness involved the Resurrection, so this doctrine of Judgment emphasizes the Kingship of Christ. Having triumphed over satan, whose potency is seemingly unlimited, he shows his eligibility for the universal throne.

Jesus is exalted as Prophet, and Priest, in the First and Second Doctrines; his Kingship demands this Third Fundamental for its acceptance. Quite readily do even christians recite the words of loyalty, but "Thy Kingdom Come" has

no definite meaning. Obedience to Him instead of to man, though robed in the authority of Pope, Convocation, Assembly, Council, or what not, is more a profession than a reality. In the very membership of the church is needed this doctrine of the present and absolute Kingship of Christ.

"The Prince of this World IS judged"—not shall be, but is now judged. Consequently Jesus IS victor. Were people to believe this their lives would show a marvelous change: reprobates would exhibit a terrible remorse, and others would call upon God for mercy. In many quarters this "Gospel of the Kingdom," which Christ himself "began to preach," is receiving special attention. Being one of the foundation doctrines of the Gospel it ought never to have been slighted.

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THESE THREE DOCTRINES condense the Gospel into the smallest compass; all other generalizations are human, unauthorized, partial, and injurious. Whatever may be the theological prejudices, or denominational alliances of the preacher, if he desires to proclaim the Gospel in its pristine perfection and power he must go hand in hand with the Spirit in these three directions.

A regular progression in character accompanies these Fundamental Truths.

1, To be convicted of Sin leads to Faith which is the first stage of christian experience.

2, To be convinced of the folly of self-righteousness leads to the second stage of christian life which regards Christ's resurrection as its model and aims to place the affections upon things above where the risen Christ sitteth at the right hand of God.

3, To have the entire judgment reversed, and its god, or dominant spiritual deceiver proved to be a subjugated criminal leads on to the highest plane of christianity upon which the soul bows down in unreserved allegiance to Christ as the supreme King.

CHAPTER VII

SERMON GARDENING.

GARDENING is an art that has many similarities with sermonizing. People are to be fed regularly and "in due season." Differences of age, condition, and taste demand changes of diet, and the food supplied should be fresh-plucked.

Nevertheless many preachers live from-hand-to-mouth. Every week renews the frantic search for texts, plans, illustrations and other pulpit food. Interruptions cause a nervous anxiety that is painful to behold, and protracted illness plunges them into despair. With a "barrel," like a pantry well-filled, the preacher becomes more confident, but even then he finds little time to warm over those stale sermons.

Some system is surely needed which shall liberate such preachers. It would be supposed that the preacher has peculiar advantages over other brainworkers with regard to ease of preparation. Just the reverse is too nearly the fact with the majority; no other profession manifests a like drudgery. Something radically wrong must be connected with the prevalent habits of preparing sermons.

1st, The Garden;

Adam was a gardener by divine appointment, so there is something fundamental to humanity in that vocation. Preaching demands seed, planting, cultivating, picking, preparing, and distributing of whatever is to feed the churches.

Study is Essential to preaching-power. All christians are under obligation to study the Scriptures, and meditate

upon them day and night, testing preaching thereby, making the Bible light their daily path like a lantern carried near the feet. Preachers have all this to do and in addition such further study as shall enable them rightly to dispense the word of truth. Overseers of God's heritage should last of all be guilty of neglecting the gift that is in them they must be instant, in season out of season; giving attendance to reading, to doctrine, to self-culture in order that their profiting may appear to all.

But what constitutes Study? There is an indefiniteness in the use of that term that permits the laziest to feel satisfied with his methods of "study." In the word itself, derived from the Latin verb "to pursue," there is implied the idea of a hunter.

Hence Study worthy of the name presupposes:—

1, Something definite and distinct to pursue.

2, Something worthy the trouble of pursuing.

3, Something possible to capture when it is pursued.

4, Entire devotion of all the faculties; not a listless, half-hearted, absent-minded pretense or make-shift at pursuit.

5, Persistent hunting until the idea is captured; instead of fitful, desultory, impulsive, hap-hazard essays at pursuit.

Some Place for Study is also necessary. Of course the Sermon Garden may be situated in the brain, but it is better to use that as a nursery or hot-house and have some other place to plant ideas where they will not be crowded.

Under pressure of circumstances man can do anything; and preachers may accomplish much without any facilities for study, often without consciously making any preparation for their work. So have soldiers gained victories without food, water, rest, or proper weapons. But it is not best.

For the greatest results continued over the longest period every preacher must have a place for systematic study. It need not be large or elegant; a box upon which the lamp and books may be placed will serve any earnest man nearly as well as the most costly furnished library.

While to most people silence is essential to study, yet it is possible to train the mind to pursue a line of thought accurately amidst noise and confusion. If quiet cannot be secured the study must be located nevertheless.

Men who do without study will consider this provision unnecessary: their practical readiness in other things misguides them in the unfamiliar processes of the mind. If preaching were for a day or a year it would perhaps be wiser to spend no hours in study but devote one's whole time and strength to execution with no waste of opportunities by private preparation.

But that preacher who devotes his life to the work, is under obligation to the laws of his mind to take time for regular study. Joseph's seven good years were wisely spent in gardening and garnering to supply the future demands of the seven bad years. With us there is always a famine, and always a Goshen to supply it.

As a rule the brain is intended for a generator rather than a reservoir: a hot-house instead of a barn. Some definite locality set apart for study in the humblest hut will soon develop habits of thought that are sure to prove a generous cornucopia of sermonic dainties. Ideas must be preserved, planted, and made to germinate, like garden seeds skillfully tended. Without a Study or garden most of the mind's productions will fall upon the hard-beaten path of avocation for the fowls of neglect to devour.

Everyone is aware that ideas go in harmonious groups (thoughts of a feather keeping together) and this power of association will be stimulated by the sight of the familiar place, table, books, stationery, etc., day after day.

Besides all this people will respect both the sincerity and the privacy of that pastor who says like Nehemiah "I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it and come down to you?" Interruptions will be plentiful but the man who determines upon a place and a time for study will come

nearer success than he who waits effeminately for the procession to pass by, and circumstances to change.

2d, The Tools;

RECORD BOOKS come first, and are essential to any intellectual avocation.

1, **Sermon Records** are contributory to the development of the preacher's best powers and to the conservation of his energies. In Sermon Gardening the Sermon Record is the index to the produce of the brain; the chart or plot of the garden, by means of which any plant can be quickly reached whenever needed.

Buy a substantially bound blank "Record" of about 100 large pages. Begin with the first left hand page and spread the record of your sermons across two pages at a time, as the book lies open. Take a pen and ruler and divide the pages off into columns as shown below, suiting your own peculiar needs, if any changes are desirable.

THE SERMON RECORD OPENED.

TEXT	WHERE PREACHED	DATE	RECORD	NUMBER	EPITOME OF SERMON	RESULTS
				1		
				2		
				3		
				4		
				5		
				6		
				7		
				8		
				9		
				10		
				11		
				12		
				13		
				14		
				15		

As each two-pages will hold the entries of many sermons this ruling will take only ten minutes every few months; and the recording of each sermon, if done at once upon returning from preaching, will never be burdensome. The advantages of preserving a record of sermons will be more obvious as the years go by and duties multiply. There will be no burdening of an already crowded memory with such details, and no fear of repeating a sermon unintentionally when this Record is kept.

Besides this great relief the preacher may see at a glance the texts he has been using, and, by the column which indicates the Epitome of Sermons, he can discover any tendency to preach in a circle.

In the column of Results may be entered at any time conversions, baptisms, restorations, or other acts that can be traced to any particular occasion; which facts are wonderfully helpful to the correction of carelessness in preaching.

Such a book will accomplish many personal improvements in the preacher himself which must react upon his sermons. Sameness and "ruts" will be noticeable. Unsuspected tendencies of doctrinal thinking will be revealed and the proper antidotes suggested. Narrow range of Bible study is a temptation to be avoided, which the column of Texts will make plain. Neglect to declare "the WHOLE counsel of God" is seldom apparent to the consciousness; it takes an honest record like this to show facts that would never otherwise be admitted. Sincere preachers imagine that they are doing their whole duty because they intend to, whereas others can see plainly the narrowness of their pastoral pathway. The Record shows them to themselves—as "Ithers see them."

Results good or bad do follow preaching though often at a great distance. Sermons apparently fruitless may develop in after years a surprising harvest. Marking the plot where the seed was planted enables the gardener to trace back the results of successful experiment whenever they are

known. But unless we train ourselves to watch for results, and value them enough to keep a record, we will lose sight of them, and ultimately preach without purpose, out of mere formality, neither expecting nor securing what we might otherwise enjoy.

Success is sometimes a chain whose links are composed of seeming failures. In such a Record the entire chain may be traced back link by link, by study of which others may be forged still more effective.

Homiletical History is making by every preacher: for his own good in many ways its facts should be ready for his frequent inspection.

Questions of fact relating to sermon, preacher, doctrine, circumstances, etc., etc., often cause dissentions and misunderstandings that could be utterly avoided by a Sermon Record which demands a very few minutes once a week, and yet benefits the entire work of the preacher, consequently proving itself to be a valuable aid to pulpit-power.

2, **Blank Books** in which to plant sermons are the next tools. Buy one at a time as old ones become filled. Get what is known as a "paged Record" of about 200 pages. If not able to get one that is numbered do that work yourself.

With pen and ink print on the back the letter **A**, naming the successive books **B**, **C**, **D**, etc., as you get them.

Begin with page 1 and write at the top any text you think might grow into a good sermon some day. Enter another such text upon page 3: and so on upon the right hand pages, 5, 7, 9, 11, 13, etc., throughout the book; in this way leaving two pages for each text to spread its roots in while growing.

3, **An Index Bible** as a guide to where the various texts have been planted is an invaluable tool. Any Bible will do for it is not to be read but used as an index to the Blank-books, as shown further on.

THOUGHT BOXES are also necessary amongst the

tools required for sermon gardening. Boxes or envelopes are needed for "pots," as a gardener would say, in which to keep the little cuttings that will be grafted subsequently into healthy sermons.

By far the most convenient receptacles for newspaper clippings, poems, quotations, illustrations, facts, suggestions, and the thousand stray germs that fall daily at our feet, are empty "spool boxes" that any dry goods merchant will be glad to give away.

These take up but a few inches of space. They are light, the proper size to contain such "scraps" as accumulate from the daily and weekly papers, cost nothing, and may be used in any number. Envelopes are better than nothing, but more troublesome to use, cost something, and cannot display their titles so well.

On one end of each box write the title of its contents in bold letters. When piled up on the desk all these titles are seen at a glance. It is an easy matter to reach up and pull out of the pile any box we wish.

Each pastor will make out his own list of subjects—according to the particular kinds of plants his Sermon Garden is doomed to grow. From time to time new boxes and subjects will be added, and perhaps some old ones thrown away as unwholesome.

For a suggestion the following subjects are named, each one to be written on a box, in which cuttings on that subject alone are to be placed:—Poems, Revival Subjects, Revival Methods, Greek Exegesis, Hebrew Exegesis, Spiritualism, Swedenborgianism, Theosophy, Mohammedanism, Heathenism, Missions, Temperance, Communion, Baptism, Millennium, Children's Sermons, Lantern Sermons, Prayer Meetings, Endeavor Work, Church Work, Church Music, S. S. Methods, Anecdotes, Prayer, Lecture Subjects, Religious Statistics, Bible Study, Health, Denominational Organization, Financial, Pastoral, Good Books, Theology Funerals, Biographical, Tracts, Printing Devices, Archæ

ology, Scientific, Charity, Politics, Business, Homiletics, etc., etc.

BOOKS as fertilizers for the planted thoughts and the growing sermons are certainly essential.

1, **Books of Reference** are necessary to impart accuracy of statement to the subsoil of truth. These books can never be too plentiful if the habit of consulting them is established. Only puerile conceit neglects the consultation of such books, for it is no part of genius to invent FACTS. Honesty was found to be an important element of Preaching-power, but this necessary reputation for truthfulness is much impaired if books of facts are not consulted.

It is a habit, as injurious to power as it is enticing to laziness, to invent "illustrations" or statements of what might be true or not, so far as we know, but so shrewdly worded as to exactly suit some special purpose. This reprehensible custom is so popular as to seem justifiable, but it is clearly dishonest, and will be instantly condemned as such by every one in the pews who discovers the imposition, when it will become a millstone weight around the reputation of the perpetrator.

Truth is proverbially stranger, and in the pulpit stronger than fiction: books are now plentiful which contain more authenticated Facts than the busiest pastor could use in a lifetime. Falsehood is then without excuse.

Among such Reference-books are:—

Bibles, complete or in parts, in all the languages familiar to the preacher. Foreign translations give new ideas.

Dictionaries, the latest and best, in English, Hebrew, Classical Greek, New Testament Greek, and every language to be used in reading or study.

Books of Synonymes in every language, especially English and New Testament Greek.

Concordances in Hebrew, Greek, and English. The best one so far issued is by Dr. Strong which places the three languages of Scripture, and both English Versions, within

ready access of the uneducated reader.

Bible Dictionaries, Introductions to the Bible, Histories, Biographies, Geographies, Statistics, Reports, Maps, Photographs, etc., etc., etc.

2, **Professional Books** are very helpful, but must be used with caution, because they contain opinions.

Commentaries, unless strictly grammatical, are especially dangerous to the novice who believes their opinions to be Gospel True. Correct their statements by comparing commentaries representing different schools of thought, and by testing the truth of their alleged facts by prompt reference to the books which contain no opinions:—to the Law, and to the Testimony. It is astonishing how many facts are not so—when we search to see. If it was noble in the Bereans to thus test the preaching of the Apostles it must be ignoble in us to blindly follow the most learned Commentator.

Books on Systematic Theology, by scholars of several differing opinions; Church History, Government, and Polity likewise; Hermeneutics, etc., are all suggestive.

3, **Literary Helps** are necessary to every preacher who is able to read. No garden ever needed rain, sunshine, and phosphate so much and so continuously as the preacher's brain needs such books.

Valuable works are so abundant that only a brief list is attempted:—Classical Dictionaries, Cyclopædias of Quotations, Religious Poems, Reader's Handbook, Biographical Dictionaries, Hadyn's Dates, Shakespeare's Works with Concordance, Standard Fiction, etc., etc.

4, **General Information**, such as:—Travels in the Levant, History, Ethnology, Palestine Explorations, Botany, Natural History, Science, Philosophy, Art, etc., etc.

5, **Periodicals** are quite effective tools in the process of Sermon Gardening, if judiciously selected. Newspapers both daily and weekly contain some of the best thinking of the age, but their fleeting and irresponsible character calls

for extreme caution. Magazines are more trustworthy and will be found useful in many unexpected ways. Several are needed; one on general topics, another more professional, and the Missionary Review of the World.

3d, The Process;

Sermons are organized collections of thoughts as plants are vegetable organisms. Sermon-culture then regards the seed-text, with roots, branches, and foliage of thought, and shows its skill in their proper selection, preservation, and development

Ideas are the product of a preacher's brain, which needs proper care. It is the nursery, or hot-bed, in which these seeds are planted: consequently it demands continuous replenishment to make good the loss of sermons that have been transplanted or delivered.

His Own Needs as well as those of his people must be supplied by every preacher. He is far more important than his sermons; and what might not be necessary for the present demands of the pulpit itself will be found of vital importance to the man who is to make full proof of his ministry. The Man must be provided for as well as the Sermon. Limiting one's reading and feeding to the forthcoming Sermon is a dangerous habit.

Pastors must also keep in advance of the times, as florists are constantly growing new varieties of blooms. A busier future is inevitable to almost every man, especially to the preacher who is doing his best. Present demands of any kind should never govern the stocking of the hot-beds, or the planting of the germs of future sermons: as the most hardy plants are of slowest growth, and should be attended to years ahead.

How Thoughts Grow. It is a false saying that nobody can think of two things at the same time. We may not be conscious of more than one idea at a time, just as the eye sees everything in front of it, but the consciousness only notices some selected object in the view. No machine works

with such complicated rapidity as the human brain. Every instant unnumbered ideas are created, multiplied, combined, compared, and all handled in masterful complexity as a juggler tosses knives bewilderingly into the air.

Dreams give us the most familiar evidence of the marvelous rapidity and tireless exercise of thought; how much has been dreamed in a single second! Drowning persons have lived their entire life over again day by day in the little time it takes for a body to sink a few feet and rise to the surface!

In waking moments and during the most absorbing work the brain is just as active. Every word we hear suggests a host of thoughts before the next word can be uttered. Every sight we see calls up similar or contrasting scenes, real or imaginary, which are distinctly examined before the eye can wink, or a new scene awaken a new series of suggestions.

Some people are so sensitive to these multiplex trains of thought that they "talk to themselves," or become what is termed, but falsely, "absent-minded." But everybody is aware of this ceaseless activity of the brain.

How mistaken then is that preacher who complains of a lack of ideas, and begins to purloin the thoughts of others, when his own brain has turned over enough original material to construct hundreds of discourses.

Sermon Gardening aims first of all to catch these rapidly passing seeds as they float through the brain that they may be planted and grown. Our best thoughts come spontaneously, unexpectedly, and most frequently when we are "thinking of something else." Sermon Culture must take advantage of these conditions.

It may be safely asserted that the mind seldom repeats itself, unless forced to do so. Thoughts therefore not only come unexpectedly but they may never return. It is for each preacher to decide whether he will live from hand-to-mouth in a poverty stricken way, perhaps stealing from

others, or whether he will catch and preserve the superabundance of original ideas hourly crowding the brain.

It is a common experience upon reading the works of genius to recognize the best thoughts as having once passed through our own brain: which accounts for the familiarity strikingly connected with such productions. Great inventions also are proverbially such as had been thought of by thousands of people who never made use of their ideas. Genius notices, gathers, preserves, and distributes what mediocrity once owned but threw away.

Seed Saving is then the first habit to be formed by the sermon-gardener.

1, One kind of seed is to be obtained from the pollen of current literature. Papers should be read with the scissors, and anything likely to be of value cut out at once. Cuttings of this sort will accumulate rapidly and prove themselves indispensable on many occasions. It requires little more time to cut out short articles, sayings, and poems and put them in their appropriate "pots," or spool boxes, than to read a paper and throw it away forever. Years afterward these extracts will prove their importance.

2, A more valuable kind of seed is found in the preacher's own brain. Ideas borrowed from others are helpful and suggestive, but the sermon must be chiefly a growth from the mind of its author.

Generally a Text is suggested to the mind in a new and more forceful emphasis, which awakens a desire to develop a sermon from it. Instantly the Index Bible should be opened to that passage and some mark made to indicate the presence of a sermon-seed. Parentheses ( ) around the text are the best. If away from home when the text impresses itself in the mind be sure to make a note of it without delay upon any scrap of paper. Such ideas vanish often as quickly as they came.

3, Whenever not merely the text is suggested but something of the resulting sermon also, then the text and all

its accompanying ideas must be entered in one of the Record Books kept for that purpose.

For example the beginner opens Record Book "A," at page 1, and writes something like this:—Text: John iii 16 For God so loved the world, etc.

> See the emphasis of the word SO, like a diamond, with many facets reflecting various hues of God's love to man. See if these facets will make the heads of sermon.

He now opens the Index Bible to the place, and on the margin opposite Jno. iii 16 writes *A 1*, which indicates that a sermon-seed has been planted in that book where it may be found at any time. Perhaps for years afterward he may have no more ideas for that text. But when they come he turns to the reference in the Index Bible, sees "A 1" in the margin, takes up Record Book "A," opens to page 1 and there enters his additional thoughts. This process is easily repeated whenever other ideas come to the mind on that text, until, some day he finds the sermon on Jno. iii 16 is full grown, ripe, and ready to pick. In a very few minutes he has it prepared for the pulpit, and feeds his people thereon with greater ease to himself, and satisfaction to them, than could have been done by the hand-to-mouth method after a whole week of anxious "study."

On page 3 of Book A another text is to be likewise entered with its sprouting ideas, and indexed in the Bible; the next one is recorded on page 5, and so on, from page to page, until Book A is filled with growing sermons. Book B is bought and filled, then Book C, and so forth, as long as the preacher lives.

4, It is well to save the left hand pages of these Record Books to receive entries after the sermon is preached, because our most valuable criticisms are made when we have delivered a discourse, which thoughts will be forgotten in a few hours unless we record them the moment we return home, or if away, write them temporarily on some waste paper. Pages 2, 4, 6, 8, etc., etc., should thus contain the "Plan"

that was actually used, and the comments or suggestions that would make another sermon from that text more effective. A line should be drawn across the manuscript to indicate that a sermon had been preached from the hints on that page; a line drawn through the words of the text in the Index Bible; and last of all proper entries made in the Sermon Record, putting "A 1" in the "Record" column, for instance, for the sermon on Jno. iii 16.

Now any sermon can be traced to its Record as readily as any plant can be found in a well-ordered garden. The Sermon Record shows where to find it if it has been preached and the Index Bible shows at a glance whether it has been preached or not, and where to find it in any case.

5, Several kinds of sermons sometimes grow from one text, in which case the Bible margin contains references to the Record Books and pages where each kind of sermon had been planted. For example Jno. iii 16 might have been regarded in various ways so as to develop several different sermons, which were entered on A 1, A 25, A 352, B 10, E 28, etc., all of which would be written on the margin of the Index Bible each seed at the time when it was planted.

6, While engaged in reading or studying on any subject ideas on various texts will come. Do not make the mistake of neglecting these because they are on a different subject from that which engrosses your attention at the time. Be polite to these visiting ideas. Speak pleasantly to them. It takes but a few seconds to point them to seats with your pen in the pages of your Record Books, and they will smile while they wait patiently—maybe for years, absolutely forgotten by yourself—ready to assist you on shortest notice. Plainest thoughts, that seem to be tramps, are generally your best friends when the heaviest theological loads are to be lifted.

7, Floating ideas that are not needed to-day should be preserved for some distant and needy to-morrow. It may cause you to rise at midnight to plant sermon-seeds gathered

even in the garden of dreams. You may sometimes have to drop the consideration of a sermon on a hurried Sunday morning to preserve what is poured lavishly and unexpectedly into your lap which would not be found upon your return from the pulpit. Such interruptions are gains, though not always so regarded by many preachers. Any man who would be willing to have his sermon-preparation thus cut short by a visitor who presents him with a purse of gold should be delighted to receive in like manner ideas which money cannot purchase.

Sermon Growing consists in the habitual examination of these Record Books. Every few days turn over their successive pages, as a gardener walks leisurely down the paths to examine his plants, pruning some, tending others, removing dead ones, transplanting large ones, and picking those that are ripe. Only a few minutes are consumed by this practice, which occasions valuable criticisms, opens theological channels, and creates new sermons.

Whatever sermons seem ripest should be marked for picking—the best way being to turn down a corner of the pages of the Record Books on which they appear.

Sermon Picking is a very rapid process. Examine those pages which have the corner turned down until a sermon is found exactly suited to the desired occasion:—not only ripe but seasonable. To pluck, arrange, and otherwise prepare it for the public is a small matter, because the Record contains not Jonah's gourd that grew in a night, but perhaps a cedar of prolonged development. A sermon that takes in this way twenty minutes of easy preparation may really be the product of forty years growth and development, during which time the preacher, extremely busy, never has abused his mind, or hurt himself by that absurd blunder known as "over study." His Preaching Power has consequently been vastly increased by means of this simple process of Sermon Gardening.

Twice as Many Sermons as are needed will always be on hand when this system is regularly employed. This has been the experience of all who have tried it.

It will seem irksome at first, and more so to those who are unmethodical—the very ones who need it most. The habit once established it will be pleasant and so directly profitable that everything else would be neglected first.

This simple method removes the chief temptation to plagiarism, and at the same time encourages originality. Honest men would never steal the thoughts of others if they had a bountiful supply of their own.

And yet quotations are not at all ruled out. They are entered in the Record Books just where they belong in association with appropriate ideas so that they suggest original applications of their thoughts.

PART II

SPIRITUAL SOURCES OF POWER

"Ye shall receive Power after that the Holy Ghost is come upon you." Jesus.

"As the spirit of genius raises the painter or poet far above the common man, so it is the Holy Spirit who lifts the Preacher far above the man of genius." A. J. Gordon.

"The sermon was verbally exact; it was suggestive; it was ornate; but alas, something was lacking! That something would have been to it what odor is to a flower, or beams to a star. That Something was God.

W. H. H. Murray.

"O, Holy Lyght most principall,
The Word of Lyfe shewe unto us;
And cause us to knowe God over all
For our owne Father moste gracious.
Lorde, kepe us from lernyng venymous,
That we followe no masters but Christe."

Luther—Coverdale.

CHAPTER VIII

THE POWER OF THE HIGHEST.

HUMAN forces are indispensable to preaching but they are not sufficient. To merely win the selfish heart away from its allurements is beyond all human powers of persuasion. But to effect a "new creation" within the sinner's nature is manifestly impossible with man. Gospel Preaching then demands all the influences wielded by man, with God's marvelous power besides.

The pulpit without the preacher is nothing but a piece of plank, or a block of stone; and that preacher without God's Word is sounding brass or tinkling cymbal; but even the Bible without God's Holy Spirit is a sword fallen from the hand, sharp, pointed, and beautiful but inert and useless. When the Holy Spirit was promised to the Apostles Philosophy in ancient completeness had reached the summit of its attainment. Both the reasoning and the eloquence of that day still scintillate with dazzling glitter upon the world. But this vigor of intellect, so masterful everywhere else, was as strikingly impotent in the sphere of religion—leaving the brightest minds of the world's most intellectual era "Without God in the world." Had preaching been solely an intellectual process it began at the very time and place to have shown its independency of God.

Under the most favorable conditions for intellectual triumphs the need for divine assistance in the time of the apostles was so emphasized that some modern interpreters think the human faculties were considered unnecessary. Paul's reasoning and the eloquence of Apollos are however

all employed, yet God must do in addition that which alone can cause the increase. Paul had nothing to be ashamed of in his education, yet he reveals a spirit and a theory diametrically different from many modern scholars when he confesses: "I can do all things through Christ which strengtheneth me;" "For the weapons of our warfare are mighty THROUGH GOD to the pulling down of strongholds;" "Our sufficiency [ability] is of God."

F. B. Meyer expresses the warning that "Men have yet to learn that the highest power is not in words, or bursts of eloquence, but in the indwelling and outworking of the Word, who is the wisdom and the power of God, and who deals with regions beyond those, where the mind vainly labors." Pagan nations as they rise in culture invariably sink in religious character. And even the French Academy, which has always been an intellectual Saul, head and shoulders above the rest of civilization, has been equally noted for its ignorance of God.

As the Gospel is more than creed so Preaching is more than speech. God's Spirit must assist within the sinner and through the preacher. Speaking, eloquence, oratory, and all the arts of Address are instruments indeed but they are not Preaching; God must infuse something new, different, heavenly, supernatural.

Dr. A. J. Gordon taught and exemplified to his dying day this potency of the Holy Spirit in the preacher. Among other things he said, "Our generation is rapidly losing its grip upon the supernatural, and as a consequence the pulpit is rapidly dropping to the level of the platform. People wish to see an orator in the pulpit, forgetting that the least expounder of the Word, if filled with the Spirit, is greater than he."

Just before leaving for Heaven the Author and Finisher of our Faith promised to send his Representative—the "Paraclete, Comforter, Advocate, or Holy Spirit"—to reprove the world of sin, righteousness, and judgment, and

to guide his followers into all the truth, being with them alway as they preached, unto the end of the Age. Hence the preacher may command the "Power of the Highest" which alone is able to control the inmost heart and transform the character of the unregenerate. Such divine efficacy is neither known nor expected by the highest genius in other professions.

Whatever natural ability, and acquired skill the preacher may enjoy must be combined with the unseen forces of the Spirit in the mysterious laboratory of providence. When our Lord used clay to anoint birth-blinded eyes it was divine power not earthly chemicals that gave them vision. Every congenitally blind soul likewise opens its darkened understanding by means of the same creative force; for "Except a man be born of the Spirit he cannot enter into the kingdom of God." Primeval caverns of unbelief will never be illumined by the tiny tapers of literary genius, but the lightning from heaven can make the darkest corners reflect the dazzling glory of Gospel day.

Speaking of this heavenly force, Gardiner Spring eloquently said, "It overcomes resistance. The struggle of the depraved mind is over when the mighty Spirit speaks. It is 'Effectual calling,' and a signal act of mighty power. No laws of matter or of mind can accomplish this mighty work. No means or second causes can accomplish it. Parents cannot by all their solicitude. Christians cannot by all their counsel. Ministers cannot by all their preaching. The law cannot by its terrors, nor the gospel by its tenderness. Angels cannot by all their watchfulness and guardianship. The Spirit of God alone accomplishes it by the excellency of His power."

Logic, and eloquence, and truth are tools but the skill behind them in the pulpit should be the Holy Ghost. There is a convincing force in mental processes but the "Demonstration of the Spirit" is beyond them all, which justifies what Spurgeon termed his Diamond Rule for preachers,—

"Be clothed with the Spirit of God."

When Paul went to Ephesus his first question to the disciples there was "Have ye received the Holy Ghost since ye believed?"—perhaps not one preacher in ten thousand would think of making a similar request to-day.

No doctrine suffers such a diversity of opinion amongst christians as the Person and Office of the Spirit: the nearest approach to unanimity being seen in a common neglect of the subject.

It would be deemed out of place in a practical treatise to show partiality to one school of doctrinal opinion. But it must be permitted to assert the existence of not only a preaching-force but the greatest pulpit-power in that Holy Spirit about whom so many obscuring opinions have been allowed to gather. Without intending to display preference for any dogma concerning the Spirit, attention must be directed to those innumerable facts of scripture and history that demonstrate the existence of His power in preaching.

Of course the Spirit is God, and since God is omnipresent and eternal the Spirit has always been present. But there are mysteries beyond human comprehension concerning the nature of God which neither instinct nor learning may unravel. Only as He reveals them can we claim to know.

When Jesus solemnly declared the expediency of his departure that the Paraclete, or Representative, might descend to assist in the world's conversion, he must be credited with the statement of a fact. Logic, or theological bias cannot set aside language so plain as the command to tarry at Jerusalem until the Holy Ghost descended upon the disciples to endue them with power. Evidently something totally new, and distinct from conversion, was meant by "Ye shall be baptised with the Holy Ghost *not many days hence.*" Paul's wonderful conversion, which would itself have been a bonanza to modern sensational evangelists, was not considered sufficient, with all his mental preparation

besides, to make him a Preacher; after three days his eyes were opened and he was then filled with the Holy Ghost—"and straightway he preached Christ."

Peter's first sermon to the gentiles at Cæsarea, which should naturally contain fundamental truths, declared that "God anointed Jesus of Nazareth with the Holy Ghost, and with power." In his first Epistle the same apostle claims the like power for Gospel preachers "That have preached the gospel unto you with the Holy Ghost sent down from Heaven." Paul proclaims the identical doctrine, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost."

Regarding this doctrine homiletically, rather than theologically, must we not conclude that the Holy Spirit, in some mysterious way, is to be a part of every powerful sermon, just as the text, the truth, the plan, the arguments, illustrations, delivery, and everything human also belong to it?

In this connection let us listen again to Dr. Gordon, in his Ministry of the Spirit; "We must withhold consent from the inconsistent exegesis which would make the water-baptism of apostolic times still rigidly binding, but would relegate the baptism in the Spirit to a bygone dispensation. We hold indeed that Pentecost was once for all, but equally that the appropriation of the Spirit by believers is always for all, and that the shutting up of certain great blessings of the Holy Ghost within that ideal realm called the Apostolic Age, robs believers of rights."

Somewhat as Elijah dropped his mantle of supernatural enduement for Elisha to employ in his stead, the ascending Saviour bestowed his Spirit that preachers might enjoy his power: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Multitudes of sincere pastors have struggled through years of discouragement, followed by an acceptance of the Holy Spirit and the consequent enjoyment of a long sought

Power. Philip thought two hundred pennyworth of bread would not give each hungry mouth a little, but God's unappreciated power took the lad's tiny lunch, made it satisfy the appetite of thousands, and leave abundance to be gathered!

From such instances we must not deduce the false doctrine that God's Spirit always conveys a miraculous force, revealed in astonishing marvels, because John the Baptist "did no miracle," yet was filled with the power of the Spirit. What the spring is to a watch, or a spark to powder, the Spirit seems to be to the preacher. It is something unseen, internal, at the very focus of power, and yet something related to an external agency. "The manifestation of the Spirit is given to every man to profit withal," not for advertising purposes.

Instead of this power being something extra, unusual, abnormal, it is really the natural and normal medium of religious influence. The unbeliever is not "the perfect [completed] man," and all human deeds performed independently of God are imperfect, "For without me ye can do nothing." Dividing life into sacred and secular, religion and business, Sunday and week-days, is a scientific blunder propagated by the devil.

Those German theologians whose works are so influential in belittling the supernatural elements of human character, have emptied the Lutheran churches of the masses and their people of what spirituality they used to possess, so that these localities are now considered as eligible for mission work as the most heathen countries. Here is an object lesson concerning the utter impotency, and unpopularity too, of preaching that is purely intellectual. Canon Westcott long since said "This is the secret of every failure, we do NOT Believe in the Holy Ghost."

The most prejudiced must admit that there is something in the doctrine of the Holy Spirit which is deserving of more attention than is generally accorded.

THINK ON THESE THINGS.

First Fact.

The Disciples were not to begin to preach until they had received the Holy Ghost.

Second Fact.

Immediately the Holy Spirit descended their preaching became amazingly effective.

Third Fact.

Most preachers to-day do not look for any definite aid of this kind: and they happen to be the very men who complain of a lack of success.

Fourth Fact.

Many preachers, evangelists, and missionaries, are coming to believe in this enduement of the Spirit; and they happen to be the most successful.

Conclusion.

Putting these facts together is it not fair to infer that all who seek this Power of the Highest will also be successful?

CHAPTER IX

SPIRIT CULTURE.

IN one of his quaint works Jeremy Taylor gives the following Rules for what he strangely terms The Practice of the Presence of God.

1. Make yourself conscious that God is everywhere.
2. Make every prayer real worship to those present.
3. Form the habit of seeing God in everything.
4. Form the habit of inward ejaculation to God.
5. Ask and expect God's leadership in little duties.
6. Make your whole life a sacrifice to God.
7. Never doubt God, or fear man.

Some of the brightest intellects known to Church History have been most concerned about the development of personal piety. Augustine, Thomas a Kempis, Luther, Baxter, Taylor, Doddridge, with many others from the earliest times have thought it an honor to devote their talents to the popular culture of spirituality.

Piety in Preachers is far more necessary than in other christians.

1, Because they need it personally as individual christians, though more urgently since their peculiar temptations are directed particularly against spirituality.

2, Because they are crowded with engagements so that they cannot command their leisure. Paul's advice to Timothy is logically arranged to suit the needs of the preacher: "Take heed [first] unto thyself, and [then] unto the doctrine." No duty is so important to him who is an example in piety as to encourage that which develops it within him-

self. He should take the time necessary for personal growth in grace. Remember Paul's three years in Arabia.

3, Because of Professional Pride the preacher will be tempted to assume, as do his trusting people, that he is already perfect, and he will at least be slow to do what might suggest a lack of piety. The entire Bible contradicts this theory of clerical perfection which originated in priestcraft, and is perpetuated by egotism. Elias was acknowledged to be a man of like passions with humanity and yet his prayers were wonderfully availing.

4, Because Professional Habits compel him to use forms and expressions of piety whether he feel them or not. No meaner degradation is possible than religious hypocrisy, which is one of the easiest conditions possible to man, and is dangerously adjacent to the pulpit.

5, Because Habitual Dictation to people how to think, and live, accustoms the mind to criticism of others while it blinds it to examination of self. Peter, a natural leader, when told about his own obedience, ignored it while he raised the question "And what shall this man do?" It is easier to confess the sins of others—like the Pharisee—than to humble ourselves like the Publican. Pastors use the telescope that searches for flaws in the most distant nations more readily than the Roentgen Rays that penetrate themselves.

6, Because his work is more spiritual than intellectual he needs continual supplies of spirituality. Mental preparation for the pastorate is often slighted, although it is thought by many to be the only preliminary required. But character is more influential than intellect, and preachers are character-builders, not lecturers or instructors. Pastors must be "ensamples," and show in themselves patterns of what they require in others, like Paul who said "Be ye imitators of me as I am of Christ Jesus." Spirituality is the atmosphere in which the true preacher lives.

7, Because his success depends most of all upon his piety.

There is a so-called "success" that makes a display, fills auditoriums, secures advertising, awakens widespread discussion, builds new churches, increases statistics:—in other words a ministry that says "I am rich, and increased with goods, and have need of nothing;" that has a name for being alive, and yet in God's sight is dead.

It is optional with churches and preachers whether they build with wood, hay, and stubble, or something that shall endure the testing of that great Day.

Gospel preachers are not to make proselytes, but to preach to all nations for a witness; they are not to please those who have itching ears, but to reprove, rebuke, and exhort whether men hear or whether they forbear; they are not to seek the highest rooms, for Jesus came not to be ministered unto; they are not establishing a cult or religious propaganda but are to present the church to Christ "Without spot or wrinkle or any such thing."

Such possibilities demand the utmost conservation of piety. Unless its indispensable necessity is keenly appreciated by the pastor he will not make adequate provision for his own spiritual culture. If salary or sermons, members or notoriety, seem most important the preacher will instinctively cultivate those faculties which secure such results; but if the church is looked upon as being spiritual, and success is regarded as nothing less than God's approval, then spiritual forces will be sought. Every true pastor will watch his piety as a consumptive scans the weather:—a matter of life or death.

Appetite reveals itself in actions. People who hunger and thirst after righteousness are blessed because they desire the only food that satisfies. Day by day the mannah fell, a symbol of the daily bread that proceedeth from God alone. Jesus, who certainly was above the need of spirit-culture if anyone ever could be, nevertheless took time to go apart into a mountain for prayer during the hours devoted by others to sleep. During his Temptation; throughout his

ministry; in Gethsemane; on the Cross; and after the Resurrection he breathed the spiritual atmosphere of cultivated piety in which we are to live as we follow his steps.

The Cultivation of Piety is consequently essential to pulpit power; an art or habit indispensable to every preacher. A foolish prejudice against anything like definite preparation for spiritual attainments is widespread even in the ministry. But common-sense teaches everyone that there must be system in soul-culture as in all education.

1st, **Devotional Reading** is more helpful to the christian than might be imagined in these days when newspapers pervert the public taste.

THE BIBLE must be read devotionally Searching the Scriptures to see whether things are so, is a totally different act from meditating upon them day and night. Some time every week, if not every day, should be rigorously set apart for private, devotional, uncritical reading. It cannot be done at family-prayers because others are around; there must be privacy like "Meditating in the night-watches."

Such a habit can best be acquired by easy advances. First spend ten minutes at a time, and take up the Psalms, or most devotional passages. Forget the pulpit, and all professional duties; give up entirely to the enjoyment of God's word. Read whole paragraphs at a time, then entire chapters, and occasionally a Book at one sitting.

Some plan like the following will help to form habits of devotional Bible-reading:—

Monday read in the Poetical Books.
Tuesday read in the Epistles.
Wednesday read in the Pentateuch.
Thursday read in the Gospels.
Friday read in the Historical Books.
Saturday read in Acts or Revelation.

LITERATURE is plentiful for the culture of spirituality, but each person must select what proves to be actually suited to his own needs. Others can never choose devo-

tional helps for us, because of the subtile action of spiritual ideas. Books that have a beneficial effect upon some may be injurious to others. In this kind of literature especially fashion must never dictate.

Augustine's Confessions have been widely useful, and many people still derive profit from The Imitation of Christ. Doddridge's Rise and Progress of Religion in the Soul is perhaps too antiquated but some might find it exactly to their taste.

An honest attempt should be made by examining every promising book until some are found that feed the hungry soul.

Religious Poetry is indispensable. Make a practice of reading such poetry regularly for self improvement instead of for quotation. Gilman's Library of Religious Poetry is exactly what is needed, but a Hymn Book is better than nothing.

Biographies of saintly people, especially missionaries, are exceedingly potent in spiritual development.

Revival Incidents, records of answers to prayer, anecdotes of hymns and tracts, and hundreds of other publications that any bookseller can furnish will produce unexpected impressions upon the hardest heart.

2nd, **Meditation**, which used to be better understood and valued than it is in this Electrical Age. Just because the temptation is so strong to hurry, meditation is to be more cultivated. Although christian people do not place printed prayers into a revolving barrel to multiply devotions, they just as heartily believe that spirituality can be facilitated, and readily experiment with the devices suggested by every religious Pascal, Leibnitz, or Babbage. Time is an element of success in many things, and especially so in matters concerning character.

"God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of Gold."

It has taken six thousand years to make human nature what it is, with all its failings, so that God is patient in his educational processes; we must be also.

Paul fed the Corinthians on milk because they had not developed sufficiently to digest the strong meat he was so anxious to supply. But nowadays potted meats are rolled into the theological pantries and forced down the unwilling mouths of even babes! Full grown men in Christ Jesus originally required considerable time for development, but that was when three quarters of a mile was a "Sabbath day's journey," and locomotives were unknown. At the present time saints are manufactured by lightning process, so that a convert from the slums of ignorance and vice to-day is to-morrow in the pulpit "expounding" the deepest mysteries of scripture that angels vainly investigate!

Meditation is not thinking out something with the eyes shut. It is the furthest remove from study or reasoning. It is the closet, or "close," in which we may shut ourselves, separated from the noise, and anxiety of social life.

Aristotle named it as chief of human felicities; Theophylact termed it the gate to glory; Basil called it the treasury of all graces; Jerome claimed it as his paradise; and Gerson personified meditation as the nurse of prayer.

Meditating on a duty shows the wicked way within us and points to the path everlasting.

Meditation upon a promise beats out its holiest incense, distils its richest attar, digs its purest gold, and extracts its sweetest honey.

Without this quiet self-communion christians would remain ignorant of their condition. Until a vessel is placed in the naked isolation of a dry-dock the gathered barnacles would hardly be suspected.

3d, **Prayer** for the preacher's needs is manifestly indispensable and yet it is likely to be omitted by the pressure of other duties. The minister will find himself robbed by his own faithfulness to others, as shoemaker's wives proverbially

discover that their sole dependence for walking is upon their own cuticle.

Few pastors entirely neglect private prayer, but they are prone to pray for others as usual in public, or else to pray for themselves too generally.

Prayer to be "effectual," as well as fervent, must be particular, pointed; an overwhelming sense of the need for one definite answer at a time, as scripturally illustrated in the case of Elijah praying for rain to cease, and then for rain to pour. Family prayer does little good to the person "officiating." Every christian to pray truly must do so "in secret." Deepest concerns of the heart, like the quiet depths of ocean, must be undisturbed by the winds and billows on the surface of daily life.

Biographies of the most successful christians invariably reveal this practice of secret, personal, definite pleading with God, often by men who seemed careless of the external forms of family or public prayer.

4th, Baptism of the Spirit. The incentives to piety mentioned thus far in this chapter prepare the heart for the reception of the Holy Ghost; but He never comes unless requested, and not even then unless there is a certain preparation of heart: "That was not first which is spiritual, but that which was natural, and afterward that which is spiritual." As Beecher said "Many men build as cathedrals are built, the part nearest earth thoroughly finished, but that part which soars toward heaven forever neglected."

If Jesus did not attempt his own ministry without a special enduement of the Holy Ghost it must be supremely the duty of his followers. If he did not permit his disciples to rush into their ministry without this power from on high then it is doubly emphasized.

Waiting for the Holy Spirit is the preparation for this Baptism. The very act of waiting—waiting upon God—is salutary, and particularly needed in this day of nervous haste. Instead of there being "time wasted" how enor-

mous was the gain at Pentecost consequent on the few days of patient waiting!

Preachers often rush in where Apostles feared to tread. They consider themselves amply fitted for their work, and their still more foolish people endeavor to confirm that conceit. But while there can be no standard of mental and literary preparation, there is a standard of spirit culture clearly defined in the New Testament. If it is granted that time should be spent in any kind of preparation how can this which is scripturally authorized be omitted.

Like the four winds the Holy Spirit moves unseen, yet the manifestation of power is evident whether in the gentlest breathing of a summer zephyr or in the mighty man-defying cyclone. Meteorologists display a humiliating ignorance about the action of storms, so theologians may be excused for a lack of knowledge concerning the "laws" of the Spirit's action.

Perhaps much of the neglect of this Baptism of the Holy Spirit is due to this lack of scientific explanation. On the one hand there have been those who looked upon the Spirit as a machine, or a force to be used regardless of subjective conditions, as illustrated in Simon Magus. The other extreme is the mystical which makes it all God's work independent of anything man can be or do.

In the inner shrine of the human spirit everything is done beneath a vail not yet rent in twain; the projecting handles of the ark of the testimony may be outlined, and the tinkling bells upon the officiating High Priest may assure us that He is present before the Mercy Seat:—yet none of these precious things can be seen.

Church history contains abundant warnings against over-theorizing upon mysteries not yet revealed. In all ages the least spiritual of the "clergy" have been noted for the strictness of their formal devotions; and Jesuitism, which is wholly political, began in a sincere imitation of Pentecost. But counterfeits are evidences of real value in the genuine.

How then must men wait for the Spirit? Evidently in like manner as did the Apostles.

Humility was the first element of their "waiting." As Jesus was about to ascend, his disciples—who all along had privately counted on positions of honor in Messiah's Kingdom—asked him whether he should establish that kingdom at once. His answer amounted to a humiliating rebuke when he said "It is not for you to know." With this he left them, and their crestfallen hopes drove them to assemble in that private upper-room for prayer.

Conceit in our own abilities, and even, like Peter, in our own sincerity, puts us psychologically out of reach of the Spirit. Indeed such conceit is virtually insulting to God, for it is always accompanied with a practical denial of this "Promise of the Father." Conceited ministers dare not deny the doctrine, but they either limit it to the time of the Apostles, in contradiction to the testimony of history, or else issue a manifesto to the Spirit like this:—"If thou wilt use my own plans, and powers, then come, otherwise I shall do this work myself." Is there any wonder that no Baptism in the Spirit is experienced?

Humility that makes a proud Saul ask "What wilt THOU have me to do," is the prime essential to this Baptism. Water-baptism has served many a hypocrite, but Spirit-baptism never. On Pentecost Peter might have been tempted to exult over the 3,000 souls converted, had he not already passed through the valley of humiliation. Stephen, filled with the same Holy Ghost, received 3,000 stones, with however that vision of Jesus added! John the Baptist, full of the Holy Ghost, had to see his popularity diminish until that greatest of Evangelists was forgotten in Machaerus. For God's service, not for man's pleasure is the Holy Spirit bestowed.

Preachers must be willing to do or to suffer anything that the Spirit may require. He will make everyone say and do what is not pleasant, what will require great moral

courage, and sometimes entail the loss of friends, honor, money, or life itself. Much that was carefully "prepared" will be omitted from the sermon under His guidance. Any preacher who expects selfish gain by this Baptism will never experience it—he will have "Neither part nor lot in this matter." God always resisteth the proud and giveth grace to the humble.

Dependence upon God alone is the second element of this "waiting." Preachers must feel the absolute necessity for God's assistance in their work: not a theoretical belief therein, but a real consciousness of the need. Gideon's Band of 300 separated to God was vastly stronger than the unconsecrated thousands. Some churches rely upon clockwork "Revivals" held upon those occasions when business, farming, or pleasure will least suffer. Here is little real reliance upon God. No experience could be more wholesome than the palpable failure of these spasmodic efforts. Pastors should teach their churches to look to God to send the increase, and not to set for him times and methods of their invention. When pastor and people turn their eyes heavenward, and ask the Spirit to guide, and convict, they will soon feel an utter hopelessness of all human means, which will lead them to confess their sins, and bring in the tithes they have purloined, when God will open his windows of blessing. To be a Prince with God every Jacob must wrestle in a night of human helplessness.

Prayer is the third element of this "waiting" for the Holy Spirit. Not prayer as usual, but believing, earnest, and specific asking for this Baptism. God is more anxious to bestow the Spirit than men are to please their children, nevertheless He is only bestowed upon "Them that ask." All preachers cannot yearn to be filled or they would ask and receive.

It is necessary then to cultivate an "ear" for the "Still, small voice" for only "He that hath an ear" can hear what the Spirit saith unto the churches. Little by little

we become more conscious of this Guiding Presence within and find our prayers literally answered.

A Call is the fourth element of this "waiting." The disciples in that Pentecostal Prayer-meeting had all been called to preach to the world. In a general way every believer is now called to preach. But for the man who essays to stand in the pulpit and proclaim not only the Gospel to sinners but doctrines and duties to believers, a special, definite, conscious, personal call of God is essential. As the evangelist Whittle has declared "If a man's commission to preach comes from no higher source than the authority of his fellow-men, whatever may be their titles, his words can have no higher power."

PART III

INTELLECTUAL SOURCES OF POWER

'Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance."

Channing.

"Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow."

Buddha.

"Father, I will not ask for wealth or fame.
Though once they would have joyed my carnal sense:
I shudder not to bear a hated name.
Wanting all wealth, myself my sole defence.
But give me, Lord, eyes to behold the truth:
A seeing sense that knows th'eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light:
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as thy Kingdom seek."

Theodore Parker.

CHAPTER X

ACCEPTABLE WORDS.

JOHN A. BROADUS, the distinguished Critic, very wittily said "One's mother-tongue sometimes turns out to be his nurse's tongue." People are generally unconscious of their linguistic habits.

Because men understand words they fondly imagine that they use them. It would surprise many educated preachers to have some friend check off the vocabulary which they actually use and show them how meager, inexpressive, and perhaps inelegant it really is.

Communications proverbially affect manners, of speech as well as behavior. Daily association with unlettered folk, and especially the reading of "newspaper English," insidiously influence one's vocabulary unless systematic effort is devoted to its culture.

Although it is easy to corrupt conversation, it is no difficult undertaking to acquire an expressive utterance. Perpetual dictionary is the price of accuracy, but some guide is needed through its mazes.

Our composite English speech contains contributions from every human tongue, many of which are not required in the pulpit. Its chief elements are Saxon, Greek, and Latin, each of these having peculiarities of its own, adapted to particular uses.

1, Greek derivations concern themselves mostly with scientific terms, and ideas which the preacher is little tempted to use, so that the vocabulary of the pulpit contains more Saxon and Latin than anything else.

2, Latin words are the peculiar temptation of not only the educated who understand them, but of the illiterate preachers as well. Perhaps the reason for this is that Latin derivations "sound big," are very sonorous, general. abstract, may mean anything and therefore cover up a lack of study, and they give a scholarly air or tone to the sermon.

Nevertheless classical words are needed, because such ideas must occasionally come into every sermon. But as a rule Latin words should be avoided, and then their effect when employed will be much enhanced.

3, Saxon derivatives are manifestly the mother-words of English, and mother-like they convey the dearest thoughts of home, and life, and sympathy, together with homely ideas of business and society. Theory requires the Classical but practice is dumb without the Saxon. Theology must be expressed in Latin words but Religion speaks through the mouths of our true ancestors. Paul's Epistles therefore abound in Classical derivatives while the Psalms are almost exclusively Saxon.

But the English Bible uses a vocabulary which is over 95 per cent. Saxon. What better model could be asked by that preacher who seeks Acceptable words for the pulpit?

Shakespeare, Pilgrim's Progress, Robinson Crusoe, and the best loved poems contain over 90 per cent. of Saxon words.

About one thousand of the most suitable words have been selected from the Bible which will give any preacher a sufficient vocabulary, and one that will improve his own thinking while it carries his message much more directly and powerfully to all who hear.

Every day one or more words from this list should be employed in conversation, whether they come in naturally or not, just to get the tongue accustomed to them, and then the endeavor made to introduce them into the next Sermon, and so on from day to day with other words, until this entire vocabulary has been used. Many of these words will be

already familiar, but that should not excuse from making use of them by way of special practice. Years of painstaking might be required for a mastery of this Biblical Vocabulary but it would be time remarkably well spent.

A SCRIPTURAL VOCABULARY.

ABASE	aloof	assign	banded
abate	aloud	assist	to bar
abhor	amazement	assurance	barbarous
abide	ambushment	assuredly	he bare
abject	amends	assuage	base
abode	amiable	astonished	bason
abominable	amiss	astray	to bay
abstain	ancestors	asunder	beacon
acquaint	angered	athirst	beast
acquit	anguish	attain	beaten
addicted	apace	attire	beautify
administer	appease	attributed	beckon
admire	appertain	austere	becoming
admonish	approve	avail	bed-chamber
adorn	aright	avenge	bedstead
advisement	arise	averse	befallen
affirm	to arm	avouch	befell
afflict	array	avoid	beforehand
affrighted	arrogant	awe	beforetime
afoot	artificer	BABE	begat
aforehand	ascend	backbiter	beginnings
aforetime	ascribe	bade	beguile
afraid	assault	baken	behalf
afresh	assemble	balances	behavior
alarm	assembly	balancings	beholdest
allowance	assent	balm	behove

belie
belongeth
beloved
benefactor
bereave
beseech
beset
besom
bestead
bestir
bestow
betake
bethink
betimes
betray
betroth
bettered
betwixt
bewail
beware
bibber
bidden
bide
bier
billows
bitterly
blackish
blameless
blast
bleating
blemish
blessedness
blinded
bloomed
blossomed
to blot out
blotted
blown
blunt
blush
bodily
boisterous
to bolster
bondage
bond-service
booth
booty
borne
borrower
bosses
bottomless
bounty
bountiful
bowed down
brandish
bravery
brawler
to breathe
breed
brethren
brink
broidered
to brood
broth
brotherhood
brotherly
to bring low
bring to pass
to bruise
brutish
to bud
buffeted
builded
buildings
bullock
burden
burdensome
burnish
by-way
by-word
CALAMITY
caldron
a calling
calm
captive
take captive
captivity
carefulness
carelessly
casement
castaway
cast down
cast up
cause
plead cause
without cause
causeway
causeless
cease
celebrate
celestial
censer
censure
ceremony
certainty
certify
to chafe
chamber
guest-chamber
champion
to chance
channel
chargeable
to charm
charmed
charmer
chaste
chasten
chastise
chastisement
to cheer
cheerfulness
cherish
cherub
chide
chiefly
with child
childless
choler
choleric
churl
ceiled
circuit
circumspectly
cleanse
cleft
cluster
coasts
cogitation
comeliness
comely
to comfort
comfortless
commend

commendation
commodious
commonwealth
commonly
communicate
a compact
compacted
to company
companions
to compass
compassion
to compound
conform
congeal
consolation
to consort
constraint
to contemn
contentious
contrariwise
conversant
convocation
corpulent
corrupt
costly
costliness
cottage
couch
to couch
to counsel
to countenance
countervail
countryman
courteous
to covenant
covert
to covet
to cow
craft
craftiness
craftsmen
crafty
crag
to crash
crave
creature
cripple
to crop
crossway
cross-road
to crown
cruel
crumb
cruse
crystal
cumber
cumbrance
cunningly
curdled
curiously
current
custody
custom
DAILY
dainty
dainties
dale
damage
damsel
dandle
to dare
darken
darkly
darling
to dart
dash
dawn
day-spring
day-star
deadly
deadness
to deal
deals
dealing
dearth
debase
to debate
decrease
deceiver
decently
to deck
to decline
decrease
decree
deem
the deep
defame
defer
defy
defile
defraud
degenerate
delectable
delicacy
delicately
delicious
delights
delightsome
deliverance
delusion
demonstration
denounce
departure
depose
deprive
deputed
deputy
deride
derision
descry
to desert
deserve
desire
desirous
desolate
desolation
desperately
despite
despitefully
destitute
detain
determinate
detest
detestable
device
devise
devote
devoted
devour
devout
dial
differ
differences
difficult

diligence
diligent
dim
diminish
dine
disallow
disannul
discern
discerner
disciple
discipline
disclose
discomfiture
discreetly
disdain
disfigure
to disguise
disperse
display
displeasure
disposed
dispossess
to dispute
disquiet
dissemble
dissention
dissimulation
divers
doleful
dominion
dote
doubtless
dungeon
dwelling
an EARNEST
elder
eldest
emboldened
encamped
endanger
endow
endued
engrafted
enjoin
enrich
ensnare
ensue
entangle
environ
errand
eschew
espied
espouse
espousal
esteem
estranged
eventide
evermore
evidences
exaction
exactors
exalt
exce
execration
execute
exempt
expedient
expel
expire
exploits
expound
expressly
extinct
extol
extortioner
extremity
eye-service
eye-witness
to eye
to FACE
face-to-face
factions
fain
fainthearted
faithful
faithless
fallow
falsify
familiars
famish
famous
to fare
farewell
to fashion
to fathom
fatlings
fatted
faultless
faulty
favoured
feathered
fee
feebleness
feign
feignedly
fellow-helper
fellowship
fens
to ferret
fervently
fetch
fetters
few
not a few
fidelity
fierce
fiery
in a figure
figured
filthiness
fine
a finer
fining
finisher
firebrand
firstling
fitly
flakes
flanks
flash
flay
flee
fleshly
flinty
floods
foal
foaming
fodder
foes
folden
folk
folly
foot-breadth
footed

footsteps
forasmuch
forbear
forbid
forecast
forefathers
forefront
foreknow
forepart
forests
foretell
forewarn
forsake
forswear
forthwith,
fortify
fortress
forwardness
to foul
foundations
founder
fountain
fourfold
fourscore
foursquare
fowls
fowler
fragments
frail
friendship
to further
furthermore
GAINSAY
garments
to garner
garnish
to gender
gladness
glean
glistering
glitter
glorious
to glory
gnash
godward
goodly
goodliness
gorgeous
graciously
graven
greet
grievous
guest-chamber
guile
HABITATION
habitable
to hail
hallow
to halt
at hand
handbreadth
handmaid
handwriting
haply
happy
haughty
haven
havoc
heal
hearken
faint-hearted
tender hearted
wise-hearted
INHABIT
inhabitant
inheritance
JANGLING
journey
journeyings
joyous
KINDRED
kine
kinsfolk
kinsman &c
LACK
lad
laden
lament
lamentable
landmark
languish
largeness
lavish
lean
lean-fleshed
leaven
leeks
legion
lesser
lewd
like-minded
to liken
likeness
likewise
lineage
lion-like
lofty
loftiness
loins
loosen
to lop
lot
loathe
lowly
lowliness
lukewarm
lucre
lurk
lusty
MADAM
madness
magnify
maid
maiden
maimed
malefactor
malice
malignity
man servant
manslayer
manifold
mankind
mariner
mart
marvel
marvellous
mastery
meadow
meddle
melody
memorial
merry
merrily
mid-day

mincing
mindful
mire
mirth
mischievous
mock
moisture
mollify
molten
morrow
morsel
mortal
murmur
to muse
NARROWLY
nativity
negligent
neighbor
nethermost
newly
nigh
noontide
nourish
nourishment
novice
nurtue
OFFENCE
offspring
oft
oftentimes
openly
outcast
out-goings
outstretched
outwent
overmuch
overpast
overplus
overshadow
oversight
overspread
overturn
overwhelm
PACIFY
palsy
partaker
pathway
penury
peradventure
perilous
perish
pernicious
perplexity
pertain
perverse
pestilent
physician
piety
pilgrimage
pit
pitiful
platter
plead
plenteous
plentiful
pollution
ponder
posterity
pottage
portray
prance
pre-eminent
premeditate
presume
pretence
to profane
progenitors
prognosticate
provocation
prudent
purloin
pursuit
QUAKE
quicken
to quiver
RAGE
to rail
raiment
rashly
ravening
ravenous
ravishing
reaper
rebuke
recall
reckon
recompense
reconcile
to record
recount
redound
refrain
refresh
refuge
refuse
rehearse
remedy
remorse
renew
renounce
repay
replenish
reproach
reputed
requite
residue
respite
restitution
retire
riddance
rigor
ringleader
riotous
rites
ruddy
rudiments
to rue
to ruin
rumor
SAFE-GUARD
salutation
salute
sandals
satiate
scent
sea-faring
a seer
seldom
self-same
sepulchre
servile
servitude
shambles
shipping

shrine
shroud
similitude
sincere
singleness
situate
slayer
sleight
slothful
sluggard
sluices
slumber
smite
sojourn
solace
solemnity
solitary
sparingly
sparkle
spicery
spokesman
stature
stealth
steadfast
storehouse
stout-hearted
straightway
stricken
strife
stripling
succour
suffice
sumptuously
to sunder
superscription
to sup
supplant
suppliant
supreme
surety
surfeit
surmise
surplus
swerve
swift
swoon
symphony

TALE-BEARER

tarry
taskmaster
tatter
tempestuous
temporal
to tend
tender
tender-hearted
terraced
terrestrial
testator
testify
testimony
thankworthy
thence
thenceforth
thereabout
thereon
thereout
thereto
thereunto
thereupon
therewith
thicket
thither
thitherward
thongs
threaten
threefold
threshold
thrice
throng
tingle
tinkle
token
tolerable
torch
tortoise
totter
traffic
trample
tranquility
traversing
treacherous
tread
treasure
treasure-house
to trespass
troublous
truce
tumult
tutor
twig
two-fold

UNACCUSTOMED

unadvisedly
unawares
unblameable
uncomely
unction
undefiled
unfeigned
unloose
unmindful
unsavoury
unspotted
untimely
untoward
unwittingly
upbraid
usurp
to utter
utterly
uttermost

VAIN-GLORY

vainly
valiant
variance
vaunt
vehement
vehemently
venerable
vengeance
venom
venture
verify
verity
vestments
vesture
vexation
to vex
victuals
to view
vigilant
vigour
vintage

violate
violet
viper
virgin
vocation
void
to vow
voyage
WAFER
wail
wallow
to wanton
ware
wares
warfare
watchful
water-brooks
water-course
water-flood
water-springs
wavering
to wax
wayfaring
way-marks
weapons
weariness
weighty
welfare
well-spring
whence
whensoever
whereabouts
whereto
wherewith
wherewithal
whirl
whither
whithersoever
wholesome
whomsoever
whosoever
wideness
wiles
anywise
withdraw
withstand
wittingly
wizard
woe
woeful
wondrous
wondrously
was wont
woof
workfellow
worth
worthy
worthily
wrangling
wrath
wrathful
wreathen
to wrest
wretched
wrinkle
wrought
wroughtest
YEARN
yesternight
yokefellow
yonder
youth
youthful
ZEAL
zealous
zealously

CHAPTER XI.

THOUGHT CULTURE.

KEEN-SIGHTED Confucius perceived that men's "Words are the voice of the heart;" an idea formulated less poetically by Addison, "Words are the transcript of those ideas which are in the mind of man." But the Bible expresses this psychological truth much more scientifically in such sayings as "Thy speech bewrayeth thee," and "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Thus Language is only an exponent of thought, as thought is of character, and the words used are symbols of the thought.

Word Culture then is thought-culture. Instead of using a dictionary simply to be understood, like travelers in foreign lands, the preacher must look upon each word of his language as a tiny treasure-box of precious thought. It should be examined carefully until the combination is acquired which unlocks its innermost ideas.

A blunder most common amongst the educated who really know better, regards the letter more important than the spirit; the safe is esteemed more than its wealth. But the spirit of language is its life. "While I was musing the fire burned" say the scientifically exact scriptures.

Tallerand, or some representative of a superficial age and an empirical philosophy, said that language was intended to conceal thought. English scholars who might not accept that *mot* nevertheless misapprehend the nature of verbal expression. It frequently takes years to open the eyes of educated preachers to facts that are axiomatic to the rest.

Consequently the sermons of such apprentices abound in *words;* thoughts dwarfed and deformed weighted down with rhetorical adornments; wit, rhythm, antitheses, and especially those artificial sentences called "periods" make up for doctrine, argument, and power. A false taste for these weaknesses selects literary models of the same character, and eschews what is simple, direct, true, and powerful. Experience uncovers the error, but often after habits have become so fixed that no improvement is possible. Mere "Rhetoric" is like those artistically arranged bones in the Catacombs, whereas Language should be alive, the thoughts grouped perhaps, but acting spontaneously from their living soul within.

Words Contain Thoughts—whether so employed or not. Just as some foreign word, say Chinese, whose meaning is unknown, might be tossed about like a shuttle-cock, so heirlooms of the rich legacy of our vernacular may be used as the mere playthings of conversation. A college-mate owned a watch that had been long in the family but abused it until it ceased to run. When taken apart and put in order it was found to be an excellent time-piece with an unsuspected music-box concealed to strike the quarters. It would likewise astonish any pastor who has used his dictionary only to discover "meanings," to take each word to pieces, examine its innermost design, and discover the surprising wealth of beauty it has brought to him from a forgotten ancestry.

Ordinarily men think in words, and therefore the limits of their thinking must be bounded by their verbal knowledge. Here again the same cause of self-deception mentioned in the previous chapter has to be avoided. Words employed by others in voice or print are understood because of the "context," or accompanying explanations. But in the pulpit all of the words proceed from present knowledge or ignorance—an opposite exercise of language and one most necessary to cultivate.

Our Own Words then affect our thinking, not those we read or hear. Any word thoroughly understood opens up new thought-cells, so to speak, in the brain, as a consumptive's lung may be opened up and healed. The previous Chapter provided the words, but the dictionary and common-sense must extract their thoughts.

Every good dictionary shows the genealogy of words; what ancient family of languages they sprang from, and what alliances were made in their ancestry; all of which guide to a possession of their family treasures. Books of Synonymes, Brewer's Phrase & Fable, and many other similar works will prove helpful.

The mind must be trained to unlock every word, enter, examine it critically from the inside, and retain the key so as to have free access at all times. No cathedral window looks so different outside and inside as the humblest word so regarded.

Literary tyros look upon language from the exterior exclusively and their work is what cultured Hamlet superciliously termed "Words, words." Masters enter the inner shrine of speech and there burn the incense of votive thought.

Thoughts Precede Words. Disraeli declares "There is an Art of Thinking," which modern Psychology is beginning to formulate. Until recently it was supposed that thoughts were inseparable from words: but the discoveries of brain-centers has proved conclusively that thought is independent of and precedes expression, though practically simultaneous with it.

Pedantry, bombast, and over-wrought "rhetoric" have here the explanation of their weakness, since they depend upon words instead of thoughts, using language improperly which reacts injuriously upon the brain. Really such a perversion of speech amounts to hypocrisy because it is an intentional exaltation of appearance above reality, a greater regard for effect than truth, reputation than character. Shakespeare ridiculed pedantry by saying "What a spend-

thrift is he of his tongue," and it called forth this more dignified irony of Ovid "The workmanship surpassed the materials."

Perhaps the chief cause of this reprehensible habit is a strange desire to please the literary hearers. A very limited experience should expose the absurdity of this practice. People of judgment incline to simplicity of language (which demands greater depth of thought) and they are least pleased with those very means employed by the "rhetorician" for their approval.

What was said of Lyman Beecher, "He preaches so simply that you feel you could have said it all yourself," is a universal characteristic of true scholarship. Simplicity and thought are the Damon and Pythias of expression. When words are the prime essential they will emphasize their presence; but when thought is the object its words will modestly retire.

Scripture contains the best illustrations of thought happily married to speech. In it we see at once the simplest language and the profoundest ideas. When will Preachers learn this elementary lesson? the veriest alphabet of preaching-power!

Thoughts must Select Words. Instead of using words because they may convey a certain meaning, or because they are familiar, or because they sound well, the preacher who desires to wield the power of speech must compel himself to select words entirely by their thoughts. Of course the knowledge or ignorance of the hearer must be regarded, though even then an unknown word correctly used may reveal its exact meaning to the most unlettered. Words are carelessly made use of in ordinary conversation because shallow thinking suffices for the street, and often for the parlor. In the pulpit, ideas of the deepest significance must be displayed for which the ordinary vocabulary of society will not suffice. Gossip, "small-talk," and even the language of trade, require so slight linguistic ability

that one may learn this much of any foreign langage in a week, who would not pretend to preach a sermon on so limited a capital. Yet thousands are struggling in this very attempt with their own language, and wonder why preaching is so ineffective and withal so difficult!

Knowledge therefore of doctrines is not sufficient but there must be also knowledge of the words employed, whether few or many; which is Thought Culture.

A vocabulary must be like an immense orchestra in which each word, like every instrument, has been independently studied to ascertain its powers and limitations of expression, and a mastery gained over it that places its most effective capabilities at instant disposal. If an Oratorio were to be rendered by performers who knew no difference between violin and viola, oboe and clarinet, piccolo and flute, trombone and tuba, whose skill depended on "instinct" gained from watching others play, with perhaps a little "tooting" in fun, the conditions would be precisely what is seen frequently in the pulpit with regard to language.

Words are Not Identical although some words have been so corrupted that now different ones mean the same. Whenever several words are understood to convey a single meaning it is a symptom of impoverished brain. Since we are limited in our thinking to the powers of expression we command every single word mastered opens up additional thought-cells in the brain. But not the words we think we know, only those that we can prove to know thus enlarge our abilities and become elements of real power.

The brain is so constituted that it adapts itself to new circumstances. Every item of information affects the brain. Any new vessel of expression entering the channels of thought will soon find a cargo and become busily employed. Instead of word-study being childish it is therefore most judicious and necessary. The dictionary is the dockyard, not the toy shop, from which may be obtained day after day flotillas that have served the world's greatest thinkers and

will endure for future centuries.

Every Word needs Study. As its spelling has been mastered by frequent repetition just so must its meaning be acquired: but there is far more need for the meaning than for the spelling of a word being mastered by the preacher whose language is for the ear rather than the eye. Any man who strives to spell and pronounce correctly is self-pledged to think correctly in his use of words. This ought he to have done and not leave the others undone.

A few minutes daily will accomplish this if devoted to the comparison of words with frequent reference to dictionaries and other books. A person unaccustomed to such study will at first find it burdensome, but soon a new delight will come until nothing could supplant the habit.

The exercise consists in discovering *the precise meaning* of each word, not hastily supposing that this meaning is already familiar. So many words are used figuratively and technically that their true meaning is nearly obliterated. While we may not always reinstate such words yet an exact knowledge of them makes our thought-images more distinct, and our technical notions more correct.

Dictionaries by arranging words alphabetically instead of according to meanings have perverted the linguistic habits of the public.

Thought Culture therefore demands a good habit to offset this tendency. In making use of the method suggested below, the Outline, and all the *words in Italics*, should be reviewed thoughtfully every day, until *the mind learns to think thoughts before it examines words.*

For suggestion only, and purposely left meager, the first division has had these type-words discriminated, that the shades and progressiveness of their thoughts might be outlined. After such a fashion, though more thoroughly, every type-word should be studied before its accompanying words are considered. For until the *exact thought* of these 180 type-words is clear the proposed mental training is not possible.

Every type-word (printed in *Italics*) is followed by other words of similar or opposite meaning. These words are not arranged in any order, but serve as suggestions of the way to study miscellaneous words as called up by the brain. All of these practice-words should be separately investigated and compared: their primitive meanings, and most suitable usage discovered until the thought-value of each word becomes apparent.

THOUGHTS ORIGINATED INTERNALLY.

First, By the Intellect.

I Thought Itself.

1, Preparatory Mental Action.
2, Mental Action in Progress.
3, Ideas Contemplated.
4, Thought Resulting from these Processes.

II The Expression of Thought.

Second, By the Sensibilities.

I General Sensibilities.

1, Concerning Reputation.
2, Concerning Taste.
3, Prospective Sensibilities.
4, Momentary Sensibilities.

II Social Sensibilities.

1, Of a Selfish Tendency.
2, Of an Unselfish Tendency.

III Ethical Sensibilities.

1, Relating to Character.
2, Relating to Obligation.

IV Religious Sensibilities.

Third, By the Will.

I Acting by Itself.

II Acting with others.

THOUGHTS ORIGINATED EXTERNALLY.

Fourth, By Matter.

I Organic, or Living.
1, Concerning Life Itself.
2, Concerning Sensations.
II Inorganic, or Without Life.
1, Fluids.
2, Solids.

Fifth, By Space.

I General Notions of Space.
II Space Outlined.
III Space Limited.
IV Space Traversed.

Sixth, By Abstract Ideas.

Being; Relationship; Quantity; Number; Order; Change; Cause; Time.

LIST OF WORDS FOR THOUGHT-CULTURE.

THOUGHTS ORIGINATED INTERNALLY.

First, Originated by the Intellect.

I. THOUGHT ITSELF.

Preparatory Mental Action.

1. *Curiosity* [a sense of something soon to be thought about] Inquisitive, interested, suspense, stare, pry; and the opposite ideas, Indifferent, impassive, etc.

2. *Attention* [this expectation is about to be met] Heed, regard, care, mindful, watchful, scan, scrutiny, absorbed; and the opposite ideas, Preoccupied, engrossed, dreamy, confused, perplexed, distracted, etc.

3. *Inquiry* [the expectation is met in general but not in detail] Question, investigate, study, sift, challenge, cross-examine, catechise, probe, trace, agitate, unearth, reconnoitre; and the opposite notions, Answer, retort, rejoinder, rebuttal, solution, etc.

4. *Comparison* [what has been learned is now placed alongside other ideas.] Collate, contrast, confront, identify.

Mental Action in Progress.

5. *Expectation* [a more or less definite notion of what is about to be learned] Anticipation, prospect, vista, foresight, sanguine, hope, calculation, hypothesis, impending; and the opposite ideas, Unaware, surprise, shock, blow, stun, exceptional, disappointed, etc.

6. *Imagination* [painting the unknown details of an expected outline by the hand of fancy] Originality, inspiration, conceit, dream, reverie, romance, chimera, rhapsody, vagary, illusion, fabricate, improvise, coin, etc.

7. *Idea* [the expected details are here filled in by facts, not fancies.] Notion, perception, apprehension, conception, impression, theory, point-of-view, matter, topic, theme, etc.

8. *Thought* [a related group of these ideas whether supplied by fact or fancy] Image, notion, sentiment, etc.

9. *Reasoning* [comparing various groups of such related ideas] Analysis, synthesis, logic, debate, polemics, discussion; and the opposite notions, Intuition, presentiment, perversion, evasion, fallacy, quibble, specious, groundless.

10. *Memory* [thoughts not present are pictured by knowledge, not by guess] Reflect, repeat, ruminate, reminder, retrospection, indelible; and their opposites, Oblivion, etc.

The Contemplation of Ideas.

11. *Supposition* [Ideas that are not yet known] Assume, guess, conjecture, speculate, suspect, divine, assume, propound, postulate, etc.

12. *Possibility* [Ideas whose various limits are known] Conceivable, practicable, perhaps, compatible, potentiality, and the opposites, Unreasonable, incredible, visionary, absurd, hopeless, etc.

13. *Probability* [Ideas whose tendencies are discovered] Plausible, reasonable, credible, color, semblance, likelihood;

and opposites, like Unfavorable, rare, etc.

14. *Certainty* [Ideas that are fully known] Positive, trustworthy, infallible, official, assurance, inevitable, unqualified, decide; and opposites, like Doubt, uncertainty, ambiguous, precarious, maze, vague, vacillate, etc.

Thought Resulting from these Processes.

15. *Assent* [somewhat indifferent] Admit, grant, concur, approve, avow, acquiesce, ratify, unanimity; and the opposites, like Differ, demur, protest, repudiate, recant, schism.

16. *Belief* [take a personal interest] Credence, confidence, trust, faith, rely, depend, presume, opine, deem, warrant; and opposites, like Doubt, scruple, skeptical, incredulous, suspect, etc.

17. *Knowledge* [independent reasons, beyond personal interest] Insight, glimpse, recognize, perceive, familiar, judge, science, proficiency, erudition, skill, experience; and opposites, like Ignorance, smattering, shallow, affectation.

18. *Discovery* [suddenly stumble upon the object of search] Detect, trace, fathom, educe, clue, solve, unearth, ferret, elicit; and opposites, Conjecture, assume, bias, hobby, blunder, partial, conceited, credulous, etc.

II. THE EXPRESSION OF THOUGHT.

19. *Literal*, [distinguish the precise meaning of this, and so on with the 180 type-words, as suggested in the preceding section] plain, unvarnished, simple; or the opposite, Figurative, metaphorical, trope, imagery, typify, parabolic, allude, adumbrate, etc.

20. *Publication*, herald, advertise, blazon, promulgate, report, divulge, transpire, betray, avow, reveal, unmask; and the opposites, Conceal, taciturn, mystery, etc.

21. *Information*, account, tell, instruct, hint, cue, insinuate, advise, prompt, coach; and the opposites, Screen, disguise, smother, hoodwink, reticence, etc.

22. *Affirmation*, allege, predicate, aver, depose, avouch, contend; and the Opposites, Deny, repudiate, rebut, disown,

retract, abjure, abnegation, etc.

23. *Veracity*, probity, guileless, trustworthy, ingenuous, frank, artless, sincere, candor, fidelity; and their opposites, Guile, duplicity, quibble, equivocate, plausible, cant, quack, jesuitism, simulation, etc.

Second, Thought Originated by the Sensibilities.

I GENERAL SENSIBILITIES.

Concerning Reputation.

24. *Repute*, glory, honor, distinction, fame, notoriety, celebrity, popularity, eminence; and, Disrepute, debase, abject, obloquy, opprobrium, ignominy, stigma, slur, vilify, eclipse, etc.

25. *Boasting*, exult, elated, jubilant, crow, vaunt, bluster, swagger; and Modest, bashful, reserved, diffident, shy, coy, unostentatious, demure, etc.

26. *Pride*, conceit, egotist, prig, pert, cox-comb, imperious, consequential, supercilious, strut, stately, dignity, haughty; and Humility, meek, lowly, dumb-foundered, downcast, crestfallen, confused, etc.

Concerning Taste.

27. *Ridicule*, derision, banter, chaff, badinage, butt, dupe, irony, travesty, satire, caricature, mockery, scoff, disrespect, derision, etc.

28. *Fashion*, style, vogue, custom, conventional, punctilious, decorum, demeanor, breeding, polished; and, Odd, queer, absurd, droll, extravagant, fantastic, eccentric, grotesque, etc.

29. *Taste*, æsthetics, connoisseur, artistic, dainty, classic, unaffected, chaste, refined, culture; and Vulgar, coarse, gross, rude, awkward, shocking, uncouth, indecorous, slang, gaudy, tinsel, snob, slattern, barbarous, etc.

30. *Beauty*, elegant, grace, handsome, comely, shapely, superb, becoming, inviting; and, Ugly, deformed, blemish, homely, hideous, etc.

Prospective Sensibilities.

31. *Indifference*, cold, apathy, reluctance, neutral, listless, lukewarm, satiated, fulsome, loathe; and, Eager, longing, mania, votary, devotee, avidity, zeal, relish. etc.

32. *Caution*, prudent, politic, guarded, shy, chary, vigilant, discreet; and, Rash, impetuous, presumption, temerity.

33. *Hope*, enthusiasm, optimistic, elated, buoyant, auspicious, trust, reliance; and Despair, forlorn, despond, pessimist, dejected, etc.

Momentary Sensibilities.

34. *Regret*, deplore, bewail, rue, mortified, lament, repine, blue, chafe, etc.

35. *Weariness*, lassitude, fatigue, irksome, tedious, monotony; and, Entertained, recreation, solace, diversion, fun, enlivened, etc.

36. *Pain*, ache, smart, sore, trouble, fret, grief, sorrow, distress, pang, agony, torture, wince, chafe, sink, etc.

37. *Pleasure*, enjoyment, rapture, felicity, exstacy, bliss, glad, gratified, satisfied, ravished, etc.

38. *Contentment*, peace, serene, resigned, reconciled, complacent; and, Blue, glum, sour, grumble, critical, restless, exacting, etc.

II SOCIAL SENSIBILITIES.

Of a Selfish Tendency.

39. *Envy*, covet, rivalry, invidious, etc.

40. *Jealousy*, suspicion, jaundiced, etc.

41. *Revenge*, retaliate, vindicate, rankle; and, Pardon, condone, excuse, conciliate, etc.

42. *Courtesy*, polite, affable, urbanity, suavity, amiable, gallant; and, Boor, vulgar, saucy, impudent, etc.

43. *Friendship*, hearty, cordial, familiar, sympathy, partial, crony, partizan; and, Foe, opponent, hostile, cool, alienated, estranged, etc.

44. *Gratitude*, obligation, acknowledge, beholden, thankful, etc.

45. *Love*, fondness, regard, admire, tender, infatuated, cherish, fascinate, dote, enamor, charm; and, Hate, detest, aversion, animosity, grudge, pique, estranged, etc.

Of an Unselfish Tendency.

46. *Piety*, compassion, forbearance, clemency, lenient, relent; and, Harsh, cruel, pitiless, inexorable, etc.

47. *Benevolence*, charity, indulgent, kind, considerate, unselfish; and, Caustic, surly, malice, uncharitable, persecute, etc.

48. *Philanthropy*, humane, generous, patriotic, public-spirited, cosmopolitan; and, Morose, cynical, egotistic, etc.

III ETHICAL SENSIBILITIES.

Relating to Character.

49. *Selfishness*, egotism, mean, illiberal; and, Noble, generous, magnanimous, etc.

50. *Innocence*, spotless, guiltless, harmless, pure, irreproachable; and, Guilty, culpable, criminal, blemish, lapse, indiscretion, etc.

51. *Virtue*, integrity, rectitude, exemplary, sterling, merit; and, Vicious, loose, unprincipled, dissolute, incorrigible, etc.

52. *Probity*, integrity, rectitude, principle, conscientious, just, loyal, trustworthy; and, Insincere, deceit, treachery, fraud, shuffling, etc.

Relating to Obligation.

53. *Right*, equity, privilege, title, claim, sanction, fit, reasonable; and, Violate, exaction, infringe, usurp, spurious, invalid, etc.

54. *Duty*, allegiance, obligation, ethics, casuistry, amenable; and, Neglect, renounce, transgress, exempt, exonerate, license, etc.

IV RELIGIOUS SENSIBILITIES.

55. *Reverence*, honor, respect, esteem, homage, venerate, revere, hallow, etc.

56. *Piety*, goodness, holiness, sanctity, saintly, humble.

57. *Worship*, adore, devotion, devout, prayer, prostration, etc.

Third, Thought Originated by the Will.

I ACTING BY ITSELF.

58. *Caprice*, wayward, fitful, whim, fancy, fad, crotchet, inconsistent, etc.

59. *Willing*, docile, tractible, ready, genial, fain, incline.

60. *Choice*, select, prefer, espouse, option, alternative, adopt, glean, etc.

61. *Resolve*, determinate, decide, firm, manly, backbone, inflexible, pluck, stability, etc.

62. *Perseverance*, persist, plod, constant, patient, stamina, indomitable, etc.

II ACTING WITH OTHERS.

63. *Laxity*, anarchy, misrule, license, unbridled, etc.

64. *Authority*, rule, mastery, control, coerce, exhort, dictate, aristocracy, stringent, prerogative, etc.

65. *Obedience*, compliance, submissive, faithful, loyal, resigned, passive, etc.

66. *Opposition*, antagonism, conflict, obstruct, stem, rival, emulate, hinder, etc.

67. *Promise*, attempt, undertake, assure, pledge, endorse, guarantee, oath, etc.

68. *Conditions*, terms, compromise, bargain, stipulate.

69. *Consent*, comply, yield, embrace, approve, acquiesce, etc.

THOUGHTS ORIGINATED EXTERNALLY.

Fourth, Thought Originated by Matter.

I ORGANIC, OR LIVING.

Concerning Life Itself.

70. *Vitality*, animation, existence, revive, etc.

71. *Organization*, bioplasm, protoplasm, fossil, etc.

72. *Vegetable*, flora, plant, tree, shrub, rural, rustic,

arbor, sylvan, etc., etc.

73. *Animal*, fauna, beast, brute, game, cage, fold, pastoral, etc., etc.

74. *Man*, ethnology, human, moral, person, folk, swain, nymph, nation, etc., etc.

Concerning Sensation.

(a) Sensations in General.

75. *Insensibility*, callous, numb, dull, obtuse, blunt, paralyze, etc.

76. *Pleasant*, sensual, luxury, revel, voluptuous, regale.

77. *Painful*, ache, spasm, throb, sting, tweak, gall, raw, excruciate, etc.

(b) Sensations of Touch.

78. *Numb*, dead, callous, impalpable, intangible, insensible, etc.

79. *Cold*, chill, shiver, chatter, shudder, bleak, inclement, piercing, keen, tepid, congeal, ague, etc.

80. *Heat*, fervor, fever, glow, swelter, reek, smoulder, parch, thaw, sultry, sear, etc.

(c) Sensations of Taste.

81. *Taste*, flavor, savor, relish, gusto, etc.

82. *Insipid*, tasteless, flat, stale, vapid, etc.

83. *Sweet*, luscious, honied, delicacy, etc.

84. *Pungent*, strong, sharp, biting, spicy, condiment, seasoned, etc.

(d) Sensations of Smell.

85. *Smell*, odor, scent, effluvium, etc.

86. *Fragrant*, aroma, perfume, incense, etc.

87. *Fætid*, stench, taint, foul, noisome, etc.

(e) Sensations of Sound.

88. *Sound*, noise, tone, resonance, echo, etc.

89. *Deaf*, inaudible, muffled, stifled, lull, damper, stunned, etc.

90. *Silence*, mute, still, quiet, hush, etc.

91. *Loudness*, noise, din, roar, roll, piercing, bellow, boom, etc.

92. *Resonance*, ring, reverberate, peal, rumble, hum, clang, etc.

93. *Melody*, tone, pitch, scale, key, air, phrase, passage, unison, ballad, etc.

94. *Harmony*, chords, chime, modulation, etc.

(f) Sensations of Sight.

95. *Light*, glow, glint, halo, shimmer, lustre, twinkle, sheen, flash, blaze, etc.

96. *Blind*, wink, avert, dazzle, etc.

97. *Dark*, dusk, eclipse, shade, extinguish. etc.

98. *Invisible*, obscure, indistinct, latent, lurk, veiled, blurred, ambush, etc.

99. *Appearance*, expose, loom, vista; phase, guise, ostensible, manifest, etc.

100. *Opaque*, fog, cloud, film, etc.

101. *Transparent*, translucent, diaphanous, limpid, crystal, lucid, etc.

102. *Color*, hue, tint, dye, stain, etc.

103. *White*, achromatic, pale, neutral, bleach, wan, ghastly, hoary, snowy, ivory, pearly, alabaster, etc.

104. *Variegated*, rainbow, iridescent, peacock, chameleon, mosaic, plaid, etc.

II INORGANIC, OR WITHOUT LIFE.

Fluids.

105. *Vapor*, gas, air, gust, gale, cyclone, monsoon, sirocco, tornado, pneumatics, ærostatics, etherial, volatile, ventilate, respire, breathe, waft, gasp, exhale, etc.

106. *Moisture*, steam, dew, damp, humid, dank, sodden, aqueous, foam, froth, percolate, effervesce, perspire, reek.

107. *Liquid*, ocean, river, etc., solution, infusion, tincture, menstruum, melt, dissolve, rheum, serum, lymph, douche, gargle, trinkle, duct, pore, etc.

108. *Oil*, lubricate, anoint, unction, lather, liniment, grease, cream, etc.

109. *Pulp*, paste, dough, curd, poultice, gum, viscid, gluten, wax, slime, ooze, clot, etc.

110. *Frozen*, congeal, frigid, iced-cream, refrigerate, chilled, ice, sleet, flakes, etc.

Solids.

111. *Rarity*, thin, subtile, tenuous, volatile, sublimated, etherial, incorporeal, etc.

112. *Palpable*, tangible, particle, grit, pulverized, smooth, consistence, etc.

113. *Hard*, elastic, brittle, dense, rigid, callous, crystallized, horny, vitrified, etc.

114. *Tenacity*, tough, malleable, ductile, cohesion, etc.

115. *Tortion*, twisted, gnarled, flexible, etc.

116. *Weight*, gravity, ponderous, massive, unwieldy, cumber, poise, load, etc.

117. *Texture*, fabric, stuff, tissue, grain, staple, web, film, structure, etc.

Fifth, Thought Originated by Space.

I GENERAL NOTIONS OF SPACE.

118. *Space*, expanse, scope, range. compass, infinity, ample, vast, abyss, etc.

119. *Region*, sphere, area, realm, zone, arena, domain, pale, plot, etc.

120. *Situation*, locality, position, site, aspect, lodge, anchorage, etc.

121. *Spot*, niche, place, nook, point, etc.

II SPACE OUTLINED.

122. *Shapeless*, unhewn, rude, rough, rugged, etc.

123. *Distorted*, warped, mutilated, awry, grotesque, defaced, bloated, grimace, etc.

124. *Shapely*, symmetry, proportion, mould, model, phase, contour, etc.

III SPACE LIMITED.

125. *Outline*, contour, profile, figure, form, fashion, feature, coast, margin, etc.

126. *Size*, extent, dimensions, expansion, bulk, mass,

arge, small, etc.

127. *Length*, span, line, chain, longitude, radius, foot, nch, etc.

128. *Breadth*, latitude, diameter, bore, width, bloated, emaciated, etc.

129. *Thickness*, expansion, dumpy, squat, corpulent.

130. *Horizontal*, level, flat, plane, etc.

131. *Lateral*, width, side, flank, hand, cheek, wing, transept, drift, dexter, sinister, abreast, etc.

132. *Vertical*, erect, upright, plumb, rear, elevation, precipice, cliff, wall, etc.

IV SPACE TRAVERSED.

133. *Rest*, quiet, calm, repose, stagnation, haven, halt, stationary, etc.

134. *Hang*, pendent, dependent, suspend, sling, trail, swing, etc.

135. *Supported*, basis, fulcrum, stage, aid, prop, crutch, bolster, maintain, tolerate, etc.

136. *Motion*, unrest, wander, slide, shift, glide, roll, dodge, mercurial, cadence, etc.

137. *Direction*, course, bearing, aim, tack, circuit, etc.

138. *Rotate*, gyrate, whirl, whirr, eddy, dizzy, pivot, spin, wallow, revoke, etc.

139. *Oscillate*, rock, wag, swing, toss, flounder, reel, brandish, totter, etc.

140. *Reciprocate*, alternate, vacillate, churn, quake, agitate, pulsate, etc.

141. *Propulsion*, push, impulse, throw, drive, toss, fling, ejaculate, etc.

142. *Velocity*, speed, celerity, nimble, fleet, trip, hie, spurt, languor, saunter, plod, etc.

Sixth, Thought Originated by Abstract Ideas.

General Ideas of Being.

143. *Existence*, extinct, void, baseless, phantom, nominal, ideal, fabulous, etc.

144. *Circumstance*, phase, posture, terms, status, juncture, crisis, occasion, etc.

145. *State*, condition, lot, aspect, mode, guise, constitution, etc.

146. *Substance*, essence, fact, truth, actual, entity, tangible, etc.

General Ideas of Relationship.

147. *Dissociated*, unrelated, alien, irrelevant, arbitrary, incidental, episode, remote, etc.

148. *Similarity*, mate, twin, resemble, affinity, analogy, rhyme, pun, etc.

149. *Agreement*, accord, consistent, congruous, relevant, compatible, germane, pat, congenial, etc.

150. *Uniformity*, monotony, invariable, level, even, routine, homogeneous, etc.

151. *Identity*, copy, duplicate, echo, ape, mirror, counterfeit, emulate, personate, etc.

General Ideas of Quantity.

152. *Increase*, dilate, sprout, redouble, insert, supplement, enormity, surpass, eclipse, paramount, monstrous, etc.

153. *Completeness*, whole, total, utterly, exhaustive, thorough, perfect, etc.

154. *Remainder*, residue, relic, dregs, stubble, wreck, stump, surplus, sediment, retrench, curtail, abstract, etc.

General Ideas of Number.

155. *Zero*, naught, nought, cipher, none, etc.

156. *Unity*, odd, unique, sole, secluded, desolate, etc.

157. *Few*, rare, scant, thin, reduced, paucity, etc.

158. *Plurality*, profusion, host, galaxy, cloud, bevy, teem, multitude, array, numerous, etc.

General Ideas of Order.

159. *Disorder*, anarchy, desultory, chaos, maze, complicated, deranged, confusion, etc.

160. *Arrangement*, plan, system, organize, classify, graduate, assign, dispose, etc.

161. *Inclusive*, embrace, comprise, blend, merge, admit,

comprehend, pertain, etc.

162. *Exclusive*, winnow, neglect, relegate, except, discriminate, separate, exile, repudiate. etc.

163. *Sequence*, continue, succession, subordinate, sequel, train. proximate, etc.

164. *Continuity*, thread, gradual, perennial, series, scale, chain, lineage, race, etc.

General Ideas of Change.

165. *Permanence*, stable, persist, endure, conservative, intact, bide, obstinate, etc.

166. *Change*, caprice, fickle, erratic, plastic, apostate, renegade, lapse, shift, mercurial, versatile, vacillate, etc.

167. *Reversion*, return, relapse, recoil, undo, reaction, alternate, revulsion, invert, etc.

168. *Revolution*, throe, spasm, explode, convulse, subvert, radical, remodel, unsex, supercede, etc.

169. *Cessation*, arrest, period, pause, truce, respite, lull, suspend, desist, arrive, etc.

General Ideas of Cause.

170. *Chance*, accident, fate, hap, casual, etc.

171. *Cause*, agency, source, origin, germ, etc.

172. *Influence*, auspices, import, vantage, etc.

173. *Liability*, possible, susceptible, incur, etc.

174. *Tendency*, prone, bias, bent, mood, trend, etc.

General Ideas of Time.

175. *Anachronism*, untimely, antidote. overdue, etc.

176. *Time*, duration, era, epoch, term, moment, etc.

177. *Period*, course, step, cycle, age, transient, etc.

178. *Priority*, era, eve, premise, dawn, anticipate, etc

179. *Irregularity*, spasmodic, fitful, capricious, etc.

180. *Frequency*, habitual, often, incessant, etc.

CHAPTER XII.

READINESS OF SPEECH.

LIKE all other habits Extemporaneous Speaking is normal to the human brain. Most people regard it as a gift beyond the hope of those not specially endowed. Of course individuals show peculiar predilections, and hereditary aptitude for certain accomplishments that are difficult to others. But because young Colburn instinctively solved mathematical problems, and Mozart composed harmony at three years of age, must we conclude that music and arithmetic are not to be acquired by proper study?

So misleading is the theory of gifts that experience proves it to be nearly false. Very seldom have noted speakers been those whose childhood manifested precocious gifts. Demosthenes stands for the entire class of men whose "gifts" consist in the most indefatigable perseverance.

Genius has occasionally favored some who proved themselves worthy recipients of such endowments; but in every instance they have labored as industriously as though dependent entirely upon their own endeavors.

Goethe left this testimony:—"I have been always regarded as exceptionally favored by fortune, but after all, it is nothing but labor and toil. And I may truly say that during my seventy-five years I have not had four weeks of real comfort. It is the never-ceasing rolling of a stone which must always be lifted anew."

On the other hand the average boy who comes perhaps truly to believe himself "gifted" is likely to encourage a conceit which removes all possibility of that development

which polishes talent into brilliant mastery.

Any preacher who can make himself heard and understood is able to develop extemporaneous speech. Nothing but mechanical disabilities stand in the way, and it is hardly likely that a person so afflicted would ever be encouraged to enter the ministry. It is safe therefore to affirm that any minister may become an expert extemporaneous speaker—even age being proved by abundant examples to raise no barrier.

Speaking extemporaneously is really the normal action of our linguistic faculties, all other modes being artificial, acquired, abnormal, and, all things considered, more difficult.

Speech is the most pleasant and healthful of exercises. People will talk; and though it is a commodity proverbially cheap they prefer it to anything else. Children love to talk; so do their elders. The popularity of Novels, and Plays may be traced to the dialogues. Gossip is prevalent because readiness of speech is universal. There is no difficulty then about the Speech—it is perhaps only too Ready.

Readiness of Thought is the actual desideratum: for it is difficult to restrain speech when ideas are abundant.

Preachers who have depended upon writing or other verbal preparation imagine themselves unable to do without their accustomed helps. Whenever denied habitual preparation, their minds become paralyzed in which condition it were indeed impossible to speak extemporaneously. Various causes lead to this paralysis: such as pride in their correctness of grammar; conceit as to their scholarship which attempts themes beyond actual knowledge; timidity in facing a learned audience and risking a loss of reputation; laziness concerning the much greater personal preparation instinctively recognized as necessary; and that uncertainty which always precedes the attainment of a new habit. Now all of these difficulties are curable, as they are not facts but feelings, surmises rather than realities.

Extemporaneous preaching must be acquired out of the pulpit. It is the injudicious attempt to experiment in the pulpit that causes those ignominious failures which deter many from gaining what they know would add to the power of their preaching. When off-hand speeches can be made with considerable ease elsewhere, then, and not before, may the pulpit be entered. No practice-work of any kind, elocutionary, literary, or theological ought ever to be attempted there.

By following the suggestions of this chapter any degree of facility in speech-making may be acquired and much sooner than timid preachers would suppose possible. It is altogether a question of determination. Whoever begins with an earnestness worthy of the end in view, and follows the instructions faithfully, expecting ridiculous failures at first—as in learning to mount a bicycle—patiently continuing in well-doing, every such person will eventually astonish his friends with a manifestation of "unsuspected gifts."

Experience pictures many others who will listlessly read these suggestions, and perhaps even make one or two desultory experiments, and then ridicule the whole method as a delusion.

Strangely is it true that only mediocrity spurns assistance while talent is glad to employ the humblest means that promise any benefit. Demosthenes showed his greatness in such trifles as speaking with pebbles in his mouth, which a "genius" would ridicule as childish.

Almost every successful orator has pursued some such simple course of training as the following:——

Set apart a regular time when undisturbed practice may be had, if only for five minutes. Let the first attempts be very easy and brief, but throw into them all the energy and enthusiasm possible. Pay little or no attention to language, voice, gesture, or, until mastery is gained, even to truth and consistency of statement. For criticism is the enemy of attainment.

At first these speeches should be made in private, either in the woods with trees for audience, or in an empty room filled with only imaginary hearers: but in all cases no intrusion shall be suspected, that no restraint whatever be laid upon the mind. There must be absolute freedom of mind before there can be freedom of speech.

After sufficient confidence has been gained it is well to have an actual hearer present, who of course must be someone in full sympathy with the undertaking. Little by little more auditors can be added with profit, who need not be told the purpose of their presence.

From this stage onward the progress verges rapidly toward the pulpit. Prayer-meetings afford excellent opportunity for practice in extemporary speech, but care must be taken that it is actually unprepared. Every occasion should be welcomed that demands an exercise of the forming habit, and every temptation to hesitate or refuse to speak vigorously subdued.

First, Readiness must be acquired, which is an act of the will overcoming all restraints. Success in the employment of this method demands a constant and increasing pressure to be brought to bear upon every form of mental restraint. Unless the exercises are conducted so as to gradually arouse and conquer this difficulty they are not correctly employed and will prove futile. Of course the very best speeches will be made where no uneasiness is possible; but very soon timidity should be tested and self-control gradually increased until readiness of mind, or self-possession, is perfectly acquired.

Second, Thoughts are essential to extemporaneous address. Not a conceited notion that thought is possessed, but a clear, definite, and conscious impression of the ideas to be employed. Here is the explanation of many pulpit failures. Sentences can be formed, beautiful language employed, and brilliant epigrams introduced along with quotations from every source, by men who know as little about

the subject before the sermon as the hearers do after it is delivered. Sometimes the only points in a sermon are quotation points.

The second object then to be kept in view while employing this system is to form the habit of seeing ideas distinctly photographed in the mind. Consequently the early efforts should be concerned with thoughts that are already familiar and distinct.

Third, Unity of thought is essential to this form of address. This unity is seldom apparent, but success demands that it be discovered, and if no unity exists among the ideas to be used in a sermon some attempt at a generalization of them must be made. A written speech may be heterogeneous as a dictionary without embarrassing the preacher, but an extemporaneous discourse must possess at least artificial unity to be successful.

The third habit then to be acquired is that of seeing not only the various ideas, but quickly divining their common relationship to some single thought:—a string to hold the pearls.

Fourth, Order is essential to readiness of speech, not necessarily the best order but some scheme of arrangement.

At first any systematic disposal of thoughts will be sufficient, until the habit of "Planning" before speaking is permanently formed. Gradually more skill in this will develop, especially if the models on pages 123-124 are frequently applied.

Fifth, Enthusiasm is supremely essential. Talking with ease, fluency, and correctness does not of itself deserve the name of extemporaneous discourse because it lacks the soul or spirit involved in that expression. Many good men who could soon learn to do better, content themselves with an unimpassioned, tame, "dry," and falsely termed "conversational" style of address that ought never to be tolerated anywhere.

There is really less Preaching than is ordinarily sup-

posed. It requires no critical ear to detect that much of what passes for preaching does not deserve the name. It might properly be termed talking, lecturing, teaching, reading, drawling, or a poor kind of chanting, but it is not Preaching—that living utterance of truth which enkindles heart and brain and gushes forth spontaneously through eye, lip, hand, body, and soul in a magnetic stream that carries all opposition before it, and dashes up in foam against stony unbelief.

The famous Sydney Smith keenly said "The great object of modern sermons is to hazard nothing: their characteristic is decent debility, which alike guards their authors from error and from power. The prejudices of the English have proceeded from their hatred to the French; and because that country is the native soil of elegance, animation and grace, it has become loyal to be stolid and awkward. It is commonly answered to animadversions upon the English pulpit that a clergyman is to recommend himself, not by his eloquence, but by purity of life and soundness of doctrine. But if it is possible for a man to live well, teach well and preach well at the same time, such answers are duller than the tameness they defend."

Enthusiasm is the chief distinguishing feature between those successful preachers who are innocent of learning, and the educated failures. All people have it and use it on occasion, but it may be easily repressed. Frequently the most tiresome preachers are so enthusiastic out of the pulpit as to occasion remark.

Any person who is willing to venture out upon the breakers of enthusiasm may do so, timidity or prejudice are the only obstacles.

Faithful employment of the exercises suggested in this chapter will lead the mind gradually to the shore of enthusiasm. A few exhilerating trials will remove habitual hesitation and make this become a constant experience.

PRACTICAL EXERCISES.

First Stage, the development of Readiness.

SELF CONTROL is the prime element of readiness for any undertaking. There are many degrees of self-control which enables people to credit themselves unduly with its mastery.

Any friend honest enough to frankly criticise could soon point out numerous unsuspected habits which call for emancipation of self.

Notice hands and feet; are they controlled entirely by conscious intention, or do they seem to be automatic? Is the body passive while engaged in study? If so there is perfect self-possession. But if the chair seems to rock itself, the feet instinctively shake, or pound, the fingers nervously twist, twitch, pull or drum then boasted self-control is no longer master.

One of the first acquirements absolutely indispensable to the preacher who would master his audience is the ability to control himself. He must be able to compel every member of his body to wait, like a well-drilled soldier, for his orders before acting.

The best exercise for this purpose is that of keeping ABSOLUTELY STILL for a few seconds at a time. This should be done frequently.

Much good practice of this kind is possible in private if self-criticism is sufficiently strict, which experience generally doubts. Wife, sister, or friend should act as critic.

Quickest progress is made in class-drill, by having a bell or some signal sounded at unexpected moments at which instant everyone must remain DEAD-STILL precisely as they happen then to be—laughing, talking, winking, standing, sitting; straight, bent, twisted; graceful, awkward, or what not. No slightest change of position or expression must be allowed if mastery is the object. The eyes, if closed must remain so without the eye-balls rolling under the lids as they will until controlled. Open eyes must not be permitted to change their point of sight, or even wink—though tears roll

from them under this unwonted constraint

This makes an excellent parlor game that will entertain any company.

It may be endlessly varied to cure certain habitual weaknesses and thoroughly develop self-control.

For instance, hold a spirit-level, a circular one if available, perfectly still in the outstretched hand. A glass filled to the brim must be carried at arm's length around the room without spilling a drop, increasing the speed as control is attained. Holding a large sheet of paper at one corner without the slightest tremor is an excellent exercise, since it trains the nerves of the thorax and cures what people falsely call "palpitation of the heart," removing a disagreeable unsteadiness of voice.

When the nerves have been trained and authority established over the mechanical powers of the body, attention may well be turned to other evidences of uncontrol.

Nearly everybody, until taught otherwise, surrenders the will to habits that would be ludicrous were they not so innocently performed. Some people expectorate before saying anything; many others clear the throat or cough at every hard word. Blowing the nose; using the handkerchief on nose, face, or hands; licking the lips; sticking out the tongue; shutting the eyes; shaking the head; rising on the toes; making a favorite gesture; playing with something; drinking water, etc., etc., are but the fetters clanking upon noble minds worthy to be free.

Perhaps the most common of all involuntary habits is that of uttering meaningless sounds. When this is fashionable, as it seems to be in Parliament, and is performed intentionally then it is not a "habit" and can do no injury; it is said that Gladstone stammers in proper good form at Westminster but his tongue is the pen of a ready writer on the hustings.

Habits of lifelong standing need some second person to expose them. It-er would-er-er surprise many a-er man-

er-er-er to-er know that he-er-er had-er any bad habits-er-er-er of utterance-er-to-er break. Mimicry is the best Socrates to bring such to their senses, but people are so considerate of clergymen that it is difficult to find a friend faithful enough.

It is not the slovenly delivery that is here objected to, but the barrier it forms to fluent utterance. To be conscious of the error is half a cure, the rest consists in a determination to preserve absolute silence between words until the next word or phrase is clear when they will enunciate themselves without these stammering accompaniaments.

Do not permit the voice to sound without a meaning. If a word or its pronunciation is not yet in the mind these involuntary noises, "er, uh, ah, urah," etc., will only increase the difficulty. Whereas absolute silence in such cases quickens the brain and gradually establishes habits of instantaneous accuracy. To preserve silence in the middle of phrase or sentence, waiting for the mind to suggest the rest will seem awkward and require the exercise of pluck, which very humiliation acts as a tonic to the brain.

Attention is the second element of Readiness. Soldiers, who stand for the most perfect development of instantaneous obedience, are trained to first of all give "Attention!" Endeavoring to think of several unrelated things at the same time leads to forgetfulness, absent-mindedness, and gradually paralyzes the brain.

Extemporary speech calls for an energetic attention to the one thing in hand. Every idea must come so close to the mind's eye that for the time it obscures everything else. This simple act is beyond the reach of persons who have settled habits of desultory thinking.

Any exercise that develops attention will be valuable. A very difficult one is to read, recite, or speak without faltering while others are talking: thus the highly desirable power of mental isolation will soon be gained. After this there should in like manner be developed the ability to read,

write, or think with perfect accuracy and at the same time converse on some other topic. Not only is this possible but it is a very easy accomplishment.

Courage is the third element of Readiness. Fear of some sort is the chief cause of hesitation in speech. Words and thoughts do not come when wanted because the speaker is afraid of somebody or something.

Courage to fail seldom has to bear its anticipated failure, whereas to fear is failure at the start.

Courage to advocate the unpopular or losing side of any question will open up unknown springs of spontaneous eloquence that sometimes make it become popular.

Courage to speak before the most learned and powerful of men, and say what might arouse their enmity is the very fountain-head of extemporaneous speech, and it is the peculiar privilege of the gospel preacher.

Debating societies are excellently adapted to this acquirement, but many opportunities will daily present themselves elsewhere for the growth of "backbone." Preaching on the street corners of a large city is excellent training. Distribution of tracts, or religious announcements is also helpful. Timidity in every form must be studiously conquered because it sets a seal upon the brain.

Practice in Readiness might receive special attention on one selected day of the week—say Tuesday, since Monday should be devoted to "Pastoral Preaching."

Second Stage, the development of Thought. All that has resulted from the exercises of Chapter XI will bear directly upon this; but what is particularly necessary just now is the habit of discerning the separate thoughts that are to form the substance of any speech. Instead of a hazy impression there must be a distinct perception. Whether few or many, important or otherwise, the various ideas to be used must be separated from each other and from everything else or extemporaneous speech becomes tiresome, rambling, and ineffective verbosity.

PARABLES afford the easiest practice. Take the Pharisee and the Publican; read it with closest attention several times over; then close the Bible and tell the story as though it happened yesterday, without permitting the slightest hesitation—exactly as would be expected in a pulpit. No recitation from memory should be permitted, but the entire anecdote must be related in original language. After this has been done open the Bible to see what was omitted, distorted, or added.

Do not use the same parable again until it has somewhat faded from the memory, or the purposes of this practice will be frustrated. Take another one, for example the Unjust Judge; read it very attentively or some particulars will be missed; close the book and tell the story in the most animated manner without any drawling, stammering, pausing, or hesitation. Pay no attention to grammar or rhetoric, but aim to tell the story accurately and fluently, after which the original account must be inspected to detect any weakness of what phrenologists term Individuality.

After skill has been gained sufficient to retell any parable with absolute accuracy although in different language it is time to undertake more difficult tasks.

DESCRIPTIONS now afford excellent practice. For example Revelation i 10-20. Read this grand description with the utmost attention until its every single fact has burned into the memory, but be careful not to commit the language. Then describe the scene in an original and entertaining manner without omitting or altering any of its details. Many attempts will be found necessary before absolute correctness of perception becomes habitual: but the same passage must not be used again until time enough has elapsed to make it seem fresh again.

The Apocalypse contains excellent descriptions for practice. That wonderful vision of the New Jerusalem will be found especially difficult to repeat with the degree of accuracy necessary to accomplish the present purpose.

GRAND STATEMENTS may now be read and repeated in the same way. Genesis i 1-5 although familiar will be no easy task: also John i 1-5. Romans furnishes many fine examples, so do Hebrews, Peter, and some of the addresses in Acts. In all of these must be carried out the same method of repeating the ideas correctly without hesitation or mistake. What commonly passes for accuracy will do no good, there must be the strictest exactness as to facts, details, separate ideas, arguments, etc., without any reciting from memory—the purpose being to develop perception not memory.

Exercises of this character should also have a special day for themselves—say Wednesdays.

Third Stage, the development of Unity of thought. After the mind has learned by this method to distinguish the separate ideas that are to enter into any contemplated Speech it must be further trained to unify them. Whatever ideas do not favor unity must be omitted from a speech. Sometimes no real unity is possible in which case an artificial generalization must be invented upon which to thread the pearls of thought.

Rambling "talk" differs from extemporaneous speech in having no center, focus, anchorage, subject, or theme around which the ideas successively revolve.

Even in conversation—which is extemporaneous speaking—no remark ought to be commenced without a clear notion of its nature as a whole, together with a distinct view of its separate details.

This simple practice in unifying ideas develops the highest capacity of the human brain. Everybody awarded to Waterhouse Hawkins the palm of genius when he took a few fossil bones and from their indications drew the picture of an extinct animal. Lawyers who unify the slightest hints of evidence into a correct "theory of defence" are likewise honored. Astronomers and other scientists take rank according to their ability to generalize correctly. And

preachers who develop the same talents find them especially necessary for effective pulpit address.

Natural Science, such as Botany, Chemistry, and Comparative Anatomy practically studied, will bring the speediest development of this power of synthesis.

Exercise of this faculty is to be gained almost constantly by compelling the mind to trace details to their focus in everything the eye rests upon.

Beginning with easy examples such as present themselves daily, more difficult tests should soon be attempted, among which none can be more beneficial than unifying lists of unrelated words.

Suppose it is decided to deliver to the chairs in a vacant room a short speech upon the first ten words on page 211. Already it is to be supposed that the mind has learned how to see and remember miscellaneous ideas, which in this case happen to be these ten words. Their exact force then is quickly impressed upon the mind of the would-be speaker. One who has not attained this preparatory power of observation will find it difficult to discover any unity of thought in such a list of words.

Looking at the words critically one by one, the mind begins to classify them. "Abase, abate, and abhor" seem to belong together, but "abide, abject, and abode" break up that unity, while "acquaint, and acquit" point still further away from the rest.

It would be tame and unprofitable indeed to deliver the address without some theme, or central thought, which unfortunately is a prevalent custom. Even empty chairs would want to turn their backs upon the man who said,

> My Friends:—It is my purpose at this time to call your attention to some ideas contained in a few words printed here. First of all notice the word "Abase," its very pronunciation causes an instinctive shudder, because humility is contrary to the instincts of our fallen nature, etc., etc.

In the second place the word "Abate" claims attention. Perhaps the first suggestion this word arouses is that of abating some nuisance, etc., etc.

Thirdly we must pay attention to the word "Abhor," which is neither pleasant in sound nor sense.

Fourthly the attractive word "Abide" opens up beautiful vistas of home, childhood, etc., etc.

Fifthly, "Abject" changes the subject quite rudely, etc., etc.

Sixthly, "Abode;" etc. Seventhly, "Abominable;" etc. Eighthly, "Abstain;" Ninthly, "Acquaint;" Lastly, "Acquit;" etc., etc.

No matter how valuable the facts, entertaining the thoughts, and appropriate the delivery those ten isolated words would be like so many millstones rolling one after another upon the hearers. Expressing ideas correctly and fluently is not sufficient to be called extemporaneous speech:—because the "Speech" may be lacking, as in the above example.

Those same ten words may be unified in various ways. For instance a story might be invented into which they would fit. Or an address could be given on the need for an effective vocabulary and these words used as examples. An excellent speech might be made upon the expressiveness of the Bible; another on the influence of Latin and French upon our vocabulary. But each speech must have a central pivot upon which its ideas revolve easily, and towards which the attentien of the hearer is steadily directed.

It would be very profitable to thus go through the entire vocabulary, pages 211-218, making extemporaneous speeches on groups of words until all have been used.

Set apart some day for this practice—say Thursdays—so that it shall not be neglected, as it will be otherwise.

Fourth Stage, the development of Order. The Chapter on Sermon Architecture gives abundant models, some one of which should be adopted for every speech that is

made, whether public or private. What has already been gained in the three preceding stages will greatly prepare for this.

The mind naturally invents a "Plan" for the grouping of any ideas that are distinctly apprehended, and whose mutual relationship is clearly evident. But laziness or something worse often causes a person to speak without regard to any Plan.

Private practice is again called for to establish the habit of arranging the details of every speech in some order before commencing to talk. The poorest Plan is far better than none.

Practice in orderly arrangement should be both private and public. On a special day—say Friday—devote a few minutes exclusively to the making of Plans for imaginary speeches, and occasionally make public use of such outlines to test their practical value.

Conversation gives the other opportunity for helpful experience in orderliness of address. The shortest paragraph can and should have a plan. The very difficulty that would deter mediocrity from the attempt will prove a spur to those who intend to reach the summit of mastery. Difficulty like pain always gives a friendly warning though in an unpleasant way.

In conversation, exactly as in the pulpit or elsewhere, the tiresome talkers are they who have no Plan—no beginning, method, or aim, who consequently ramble, repeat, and exhaust both time and patience to no profit.

It is possible to follow a logical arrangement of ideas in the most animated conversation. Persistent practice will arouse slumbering powers and incite them to activity. A rigid rule should be enforced that nothing shall pass the lips until the mind has inspected, unified, and arranged the ideas, no matter how frivolous and unimportant they may be. It can be done in an instant, but it must be done.

What makes conversation such excellent practice is that

there is little time or liberty allowed for the professional skeleton to be articulated. "Firstly, Secondly, Thirdly," etc. Able sermons are rendered gruesome and distasteful by their exhibitions of these familiar bones. And then the extreme variety of subjects and the exciting rivalry in all conversation excite the brain in a most wholesome manner.

People are aware of the marvelous rapidity of mental action surpassing that of light, or electricity. Sometimes the smallest fraction of a second seems almost a century to the active brain. How ignorant are preachers who think themselves not able to do this thinking, sifting, and planning in the brief intervals of sprightly conversation; during a heated debate; or while standing in the pulpit! Matters of fact that demand research of course need leisure for their proper consideration: but whatever may be done by the unaided brain can be performed with as much accuracy in an instant as in an hour; indeed experience shows that the mind acts most perfectly under pressure.

Fifth Stage, the development of Enthusiasm, which is a natural sequel of the training so far gained, but demands special exercises to secure the best results.

Ranting is mere "Sound and fury, signifying nothing," because there is nothing definite before the mind to signify. Ranting is the opposite of enthusiasm, though often mistaken for it. The attainment of true enthusiasm necessitates a perfect understaning of the ideas that are to form the material for discourse.

And yet ranting is an excellent exercise to stir up the blood, nerves, and brain. It should never be used in public.

Make a speech in some secluded place where the loudest delivery would be proper, being scrupulously careful that perfect preparation has been made as to ideas, unity, and plan, so that the mind has none of these matters to hold it back. Rant and bellow until the mind feels a new inspiration and begins to pour out a torrent of expressive language.

Chairs or trees must be addressed in the most vociferous fashion, without regard for correctness of language and statement, and with no restraint whatever upon voice or body. Of course when some confidence has been gained it is best to keep the voice at a low pitch to prevent injury.

Ranting in public is reprehensible, but in private it is the best means known for stirring up some of the dormant powers of extemporaneous speech.

With some persons the first trial may seem a foolish failure; but everybody will discover sooner or later, perhaps in the first speech, a new sensation which is the inflowing tide of enthusiasm. When this is felt the speech must be continued with increased abandonment; keeping the ideas clearly in mind, but otherwise leaping out as it were into the unseen, and giving over the mind, body, reputation, everything to this new sensation. This spontaneous rush of speech is what people misname "the inspiration of genius." There is no genius about it.

When this mental condition is properly developed the speech will take care of itself. The brain will soon appear to be separated from the body. While the language rolls out apparently of its own accord the brain—that is all the time causing this result—will seem to be merely an auditor entranced in the discourse. Until this peculiar condition is attained the exercises must be continued.

This is the beginning of what alone deserves to be called Extemporaneous Speaking. As soon as this has begun to act Ranting must be abandoned and the following exercise takes its place.

This consists in making a speech to the imaginary audience, after ample preparation, and with the utmost exercise of lung power as before, but *the body held perfectly still.* At first this new feat will prove so troublesome that progress will seem thereby to have been lost. Little by little the muscles must be taught to relax until arms and hands hang limber as ropes, and the whole body, though dead-still,

is graceful and unrestrained. When this is acquired thought and voice may then absorb the entire energy and attention while speaking.

Having in the first of these methods excited the brain by mechanical means there is now something for this second method to act upon. Standing motionless, with nerves all relaxed, causes a rush of blood to those brain-centers which originate the highest forms of oratory.

Before long the very soul seems to be lifted—whether in the body, or out of the body will not appear—language becomes transformed, ordinary facts have poetical halos about them, and the lungs seem to breath out Arabian-scented thoughts.

No one should for a moment forget that these two means of gaining enthusiasm are exercises to be used a few months and then abandoned: surely the blunder will never be made of regarding it as a method of speaking in the pulpit or anywhere else!

Saturday is the best day for this practice because, like a hot brick in the bed, it will carry its welcome warmth over to Sunday.

This enthusiasm, inspiration, or "unction," which is so coveted by all preachers, will become a constant attendant upon those who faithfully follow these instructions. In the pulpit, without any of the effort or means employed in private, the mind will soon see the ideas of the sermon, arrange them skillfully, become intensely interested, and, occasionally, if the preacher is willing, enthusiasm will take possession of him and eloquently complete the discourse he hardly knows how.

CHAPTER XIII.

ORIGINALITY.

MAN is incapable of absolute originality, that is the peculiar prerogative of God alone. There is nevertheless an independency of thought that comes so near originality as to deserve the name. Within the limitations that belong to everything human there is a wide range of inventiveness. Every normal brain possesses latent faculties of a creative character waiting to be excited. Commonly they are inactive, and especially so in those persons who show little appreciation of their worth, or discredit their existence.

Few people are unconscious of the brain's creative action. As stated in Chapter VII the brain is crowded with original, that is to say, involuntary thoughts at all times of the day and night. Genius, which is chiefly industry, will preserve these thoughts even if an important conversation has to wait, or a dream must be jotted down amid the discomforts of the night-watches. Locke asserted that "The thoughts which come unsought, and as it were drop into the mind are commonly the most valuable, but should be secured, as they seldom return again."

Development of originality demands the habit of thought-preservation, because writing down, or otherwise recalling these spontaneous ideas excites again the same brain-centers that originated them at first, and gradually brings the creative functions under voluntary control. On the other hand originality becomes more of an impossibility to the person who lets slip these emanations of the brain which becomes thereby hardened like some planished mirror

that receives many images but retains none. And worst of all is the widespread habit of plagiarism which discourages originality, and ultimately stultifies the brain by compelling its action to degenerate from human to simian.

Three Kinds of Originality call for three stages of development in those who value thoughts sufficiently to preserve them.

1st, **Accuracy** in the employment of the ideas of others. The easiest exercise of originality is that used in selecting, compiling, and rearranging what others have first said. Ordinary conversation makes great use of this individual way of putting things, which in gossips manifests its highest inventive powers.

Few would imagine that originality rests upon accuracy; that the ability to invent ideas grows from the previous practice of observing the thoughts of others; yet so it is. Whoever is inaccurate in his perception of things without, will be dull concerning things within. Any preacher for instance who misquotes scripture, calls the last treatise "Revelations," and cares little for truthfulness in his illustrations is doomed to glean the matter of his sermons more and more from others.

OBSERVATION must therefore receive protracted culture. The highest function of the mind is the forming of thought-pictures in the brain: which is impossible to those who cannot see correctly what is external. The outer eye is the index of the inner eye. In exact proportion as the one is trained will the other be developed.

Shut the eyes and describe the room: how many doors? what sizes? how made? how many panels? color; finish; hardware; etc. How many windows? sash; panes; shades, etc. Size of room; kind of finish; carpets; etc. Chairs; tables; their shapes, sizes; etc. After calling up all that the memory suggests open the eyes to see inaccuracy demonstrated. Try again with some other familiar place, and so on as often as possible.

Pass a store window and then enumerate the articles visible, after which return to see what was omitted. Every night name all the people met during the day, etc., etc.

Endless varieties of this beneficial practice present themselves. Like many suggestions in these chapters it may be introduced in the social circle as a profitable game. For instance, after blindfolding all present have them describe the room they are in. All must participate by adding to, or correcting the descriptions given by the rest, when the eyes may be uncovered and the laugh at the inevitable mistakes enjoyed. Then send a person out of the room, remove some object from table or mantel, which must be detected. After a little practice the eye learns to remember everything seen at a glance in a crowded room. When this skill is gained the tests should consist in simply altering a little the position of articles in the room, and timing by the watch the rapidity of detection.

When the eye has learned thus to observe objects the training must turn to the observation of thoughts. People fondly imagine that they grasp the meaning of every word they read; but it is not true. Elocutionists make the oldest quotations glow with meanings hitherto unseen. Any little circumstance will divert attention from familiar words.

For example, this couplet from the St. Nicholas would not be understood by one reader in a thousand,

> The rabbit rode a velocipede
> To the tropical home of the towhead Swede.

The expression "towhead Swede," and the jingle would obscure the inappropriateness of "tropical."

In addition to the exercises of Chapter XII, what might be called Verbal Substitution should be used.

Take any verse of scripture or poetry and substitute synonymes for all important words, at first writing, but as soon as able accomplishing the work in off-hand speech. Of course there cannot be any improvement in rhetoric by this procedure, but the purpose is to test the accuracy of

one's perception of ideas; because this substitution will reveal whatever incompleteness of apprehension there may be. Every important word of the passage selected for practice must be replaced by a synonyme meaning as nearly as possible the same.

Psalm xxiii has been thus rendered.

Deity is my Pastor, I shall not be indigent. He causeth me to recline on verdant lawns. He conducteth me along quiet streams. He reinstateth my spirit. He guideth me in avenues of rectitude for the celebrity of his appellations.

Indubitably though I penetrate the glen of sepulchral dormitories, I shall not be apprehensive of catastrophe, for thou art present, thy club and thy crook insinuate delectation.

Thou arrangest a banquet before me in the midst of inimical scrutations: Thou perfumest my locks with odoriferous unguents: my chalice exhuberates.

Unquestionably benignity and commiseration shall continge all the diuturnity of my vitality, and I will eternalize my habitude in the metropolis of nature.

The power of making thought-pictures should next be cultivated in the following entertaining manner:—Begin with a familiar anecdote, say the Prodigal Son. Read a paragraph. Close the eyes and then endeavor to SEE the scene. What was the age, the d ess, and the appearance of the father; the elder brother, the younger son? What were the daily habits of each? Why did the Prodigal desire to leave? What gave him the excuse to ask for a division of the property? What sort of farm did the father have, and how could he so readily divide his property? Describe the "all things" that the boy gathered together. What was he doing in the few days before leaving home? Did he go straight to that distant locality where the famine arose, or did he stop on the way? How many places? What was it that "No man gave unto him;" was it husks or bread he would fain have eaten? etc., etc.

This exercise is particularly suited to preachers because it not only develops perception, readiness of speech, and originality, but is the best kind of training in "exegesis"

or "interpretation," which should be known as "common sense."

Psalms will be more difficult than parables. Try Psalm xix, what is the picture? At first the words may seem merely to state something indefinite about God's glory, in which case much will be meaningless. Close the eyes now and incite the mind to paint the picture by asking questions like those about the Prodigal. After awhile distinct images will arise; first the Heavens declaring God's glory to the Firmament. Then two other pairs of actors will come in view; To-day will be heard uttering speech into the drowsy ear of Yesterday, and To-night will be seen pointing up to the stars demonstrating theological problems to Last-night who is away across the earth at the other horizon. The picture soon includes a bird's-eye view of the nations looking up from all quarters of the earth to these heavenly instructors. Thus "There is no speech nor language where their voice is not heard." In this manner proceed until *pictures* are formed instantly as each sentence is read.

Hymns and poems afford good practice also. "Abide with me, fast falls the eventide," etc. Shut the eyes and SEE this hymn; persist until the pictures grow more and more distinct and beautiful; it will prove to be an entertaining habit. "Abide with ME," what sort of person? man, woman; old, young; rich, poor; sick, well; happy or despondent? etc. "Fast falls the eventide;" is it a child afraid of the dark? or the Psalmist walking through the valley of the shadow? What causes the darkness to deepen? and what effect does Jesus have upon it? is any light to be seen as he approaches from the distance? does he dispel all gloom when he comes? or is the outer darkness made more visible because of the intensity of his light? "When other helpers fail aud comforts flee;" what sort of helpers are to be seen? and wherein do they fail? what kind of comforts? how fast are they running away? in what direction? by whom driven? etc.

Poems are already pictures, which makes good poetry an excellent incentive to originality and an indispensable auxiliary of preaching. It is necessary to close the eyes before all the scenes in even the most familiar poems become visible, because the mind is so jealous an artist that it will not display its choicest pictures in the public street.

READING is a necessary adjunct to originality after the powers of observation have been trained. There is much that passes for reading which is nothing worthy of a name: the mind wanders uncontrolled, words grow dim, and no definite ideas remain.

Four Varieties of Reading; each accomplishing a special purpose, and all of them together essential to the development of originality:—

1st, Reading Topically:—
To discover WHAT others have said.

2d, Reading Critically:—
To discover HOW others express themselves.

3d, Reading Extensively:—
To discover NEW ideas to express.

4th, Reading Rapidly:—
To EXCITE the brain into activity.

RUMINATING upon all that has been read and heard is the next sure step towards creative thought. Reading without such subsequent thinking-over is the harmful practice referred to by Robert Hall concerning a preacher who "Laid so many books upon his head that his brain was unable to move."

In these days of the Fourth Estate people read too much and think too little. After reading upon a subject the mind is filled with borrowed thoughts that leave little room for the free play of creative functions. One may brand these ideas as his own, and conceitedly imagine himself possessed of much wisdom, but they will flee as soon as the fetters of memory have loosened. Euripides had this experience in mind when he said "Among mortals second thoughts are

wisest." Reading makes a full, but not an original man.

The best book is one which leads a man to think for himself. Rumination after reading is like digestion after eating—the absorption of external materials into the very fiber of self.

Meditation arouses that personal interest in a subject which is preliminary to originality. Information must be deliberately turned over and over like a valuable gem, viewed at different angles, in various lights, upon all sorts of back-grounds: tested by acids and by heat; weighed, measured, filed, struck, and compared with everything known.

Gardiner Spring long ago urged us to "Carry the subject in our thoughts, to allow it to go out with us when we walk, to haunt our pillow and creep unseen within the folds of thought when we sleep, to wake when we wake, and to be for the time our master-impulse." This is Meditation.

2d, **Ingenuity** in restating familiar ideas so as to make them fresh and new again. This is a higher grade of originality than the preceding and yet not so difficult to attain. A speaker who possesses this faculty is called "interesting" which every preacher may easily become. The remedy for an inattentive audience is to give them something to attend to. Rehearsing familiar statements cannot hold attention because every hearer knows from the beginning of a sentence how it will end, his mind meanwhile seeking for something else to attend to until another sentence shall perhaps contain something new.

Exercises that give practice in originating variations of form concerning a familiar theme are necessary at this stage of mental training.

PARAPHRASING is the easiest method of developing this power. Verses of Hymns, Poetry, Scripture; selections from sermons or other writings; anything and everything can be used. Endeavor to retell in the most entertaining manner possible whatever has been selected as an exercise.

DeFoe paraphrased the adventures of Alexander Selkirk into that most entertaining fiction Robinson Crusoe. The best modern examples of paraphrasing are to be found in "Strange True Stories of Louisiana," by Cable. Newspaper reporters are necessarily expert in this, and their methods of rendering common incidents entertaining are worthy of study.

ALTERED QUOTATIONS is a kind of exercise that may be used in speeches and sermons without other practice. It consists in changing part of a familiar saying so as to dress the same idea in a novel manner.

English is a conservatory of abundant epigrams whose beauty and attractiveness are better appreciated when the bouquets are freshly formed for each occasion.

Familiar quotations that are repeated many times lose their force, yet they should be used. Form the habit of giving them a slight touch which will occasion interest and develop originality at the same time.

Instead of saying "Out of syght out of mind" say "Out of syght out of serious consideration." And so:— "The better the day, the more noble the performance." "Better late than never show interest." "God made the country but politicians made the metropolis." "And thereby hangs an anecdote." "Last but not foot." "All's well that terminates satisfactorily." "Least said soonest congratulated." "Facts are mulish things." "To blunder is human." "Who steals my purse steals due-bills," etc., etc., etc.

Quotations that are used because of their wit, beauty, or testimony of course must be recited verbatim: but proverbial expressions that are employed for rhetorical padding should be picked apart to remove the hardness due to so frequent use.

Literature is replete with exhibitions of this working-over of familiar thoughts. Byron claimed that all great writers were conscious plagiarists; which is not true, because

to freshen up a stale expression is far from plagiarism.

A single random example of this practice by our foremost writers may suffice:—Some obscure Latin author asserted that love is beneficial even when unsuccessful. Shakespeare moulded the thought into two forms. "Love knows it is a greater grief to bear love's wrong than hate's known injury." "If haply won, perhaps a hapless gain; if lost, why then a grievous labour won." Cowley followed by saying "A mighty pain to love it is, and 'tis a pain that pain to miss." Perhaps fifty years later Congreave wrote, what sounds like modern slang, "'Tis better to be left, than never to have been loved." Shelley expressed it negatively "They who inspire love most are unfortunate, but those who feel it most are happier still." Thackeray gave it another turn, "It is best to love wisely no doubt; but to love foolishly is better than not to love at all." But Tennyson moulded it into the shape that has been universally approved, "'Tis better to have loved and lost than never to have loved at all."

Each of these great writers sharpened his originality upon this one obscure saying. In like manner may any preacher develop his slumbering powers of originality. Try it faithfully.

3d, **Imagination** of ideas and their forms. To imagine is to image something. In this highest stage of originality there is no conscious imitation, no study, no alterations, but both form and substance are entirely new and spontaneous. Napoleon the shrewd declared that "Imagination rules the world." Paul the powerful saw visions but he was far from visionary. Men may ridicule the "voices" of Jeanne d'Arc but they cannot deny her consequent victories.

Visions go by various names, as ambition, push, determination, inspiration, genius; while they who follow them are called heroes or cranks according to popular prejudice. But every successful person has some vision constantly in

sight which he is endeavoring to realize, making him the man of one idea, the specialist, or the persistent plodder who masters all obstacles.

Imagination then is a recognized power which should be exercised in every pulpit. To those who have reached the first two tiers of originality this highest plane will prove an easy step.

Mental faculties like muscles develop most under pressure. Images come into every mind that earnestly yearns for their appearance. A constant longing for this supreme act of the intellect causes a rush of blood to the proper portion of the brain and occasions activity of that particular organ.

But when imagination begins to act its pictures may not be the best, because they are shaped by the outlines of perception, and colored from the palette of taste. Imagination is therefore limited in the character of its work by the degree of culture or neglect existing in the person: its special function being to make "images" with distinctness.

Poetry, Music, and Art, together with whatever cultivates good taste, are therefore indispensable studies for the preacher. By them the imagination is supplied with proper materials for its most sudden and brilliant performances.

But reading poems in a desultory manner, walking through art galleries, and attending concerts will not cultivate taste. There must be careful study of these æsthetic productions in a sympathetic mood, endeavoring to hear and see as it were the language that they speak; comparing the works of various masters, until little by little a new perception thrills the mind. Utilitarian notions keep culture in bondage. Poetry, pictures, and music merely for display and not for personal enjoyment are especially injurious to the preacher. His work is prosaic and burdensome enough to deserve the antidote of art in all its highest forms.

And no man is too poor to have access to something

æsthetic. God hangs paintings in the sunset sky that no wealth could purchase: while both poetry and music fill the pages of those "books in the running brooks" which all may enjoy.

In every neighborhood there are standard books, and excellent examples of painting and sculpture, with skilled performers of classical music. Let it be known that any humblest minister delights in such things and access to them will surely open.

FIGURES OF SPEECH are natural to all, and most abundant with the least educated. To develop imagination every figure of speech must be scrutinized the instant it is suggested. First see what the figure is—a man, horse, bird, stone, tree, flower, cloud, wave, star, etc. Keep the eye steadily upon it until entirely done with it, compelling the mind to SEE that one "figure" and no other while speaking about it. In this simple way the figurative language is made consistent while the imagination is trained in the endeavor to hold these pictures before the mind.

What the rhetoricians term "mixed figures" are simply mixed visions, several images before the mind at once. Whoever said "I smell a mouse, but I shall nip it in the bud," should have kept his attention upon the mouse first and disposed of him entirely, after which he could have looked upon the weed cut down before its buds had germinated poisonous pollen. It is as easy as it is hurtful to confuse these mental "figures" or images. A noted lawyer spoke about the argument of his opponent being blown up with gas which nevertheless would fall with its own weight and grind him to powder: the balloon image was not completely described before the stone came into the mind.

No matter what shape a "figure" of speech may take, even in the most hurried remarks, keep the eye upon it and speak consistently about it before permitting other figures—for they are gregarious—to rush rudely in.

When this has become habitual the mind will climb

higher and suggest visions and pictures of thought "Too lofty for language to reach."

VISION is the climax of intellectual culture. It is the farthest remove from dreams or hallucinations, although spontaneous as they. The apostles not only manifested this experience but boasted of it. Luther, whose vision of the devil was so real that he threw the inkstand at him, had vivid scenes of Jesus and truth which he said were like opening to him the gates of paradise. Dr. Finley had been a failure for years, but during the delivery of an uninteresting sermon there appeared to his mind "A VIEW which was worth the world," and which was the commencement of a noted revival, formed an era in his life, altered the character of his preaching, and caused him to be one of the most successful ministers.

Livingston's famous sermon at the Kirk of Shotts, under which five hundred were converted, was preceded by a night of prayer and visions which caused his face to shine like that of Moses. Brainerd had frequently such experiences; so had the pious Flavel, to say nothing of Whitfield and thousands of others who have testified of the vividness with which they SAW the ideas they were to proclaim.

PART IV

PHYSICAL SOURCES OF POWER

"There are three wicks to the lamp of
a man's life: Brain, Blood, and Breath."

O. W. Holmes.

"And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary."

Paul.

"Thyself and thy belongings
Are not thy own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nature never lends
The smallest scruple of her excellence
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both Thanks, and Use."

Shakespeare

CHAPTER XIV.

TAKE HEED UNTO THYSELF.

NOBLE manhood bespeaks a sane mind in a sound body. One of the most harmful blunders peculiar to the ministry is an undue exaltation of the brain. A wonderful organ it is and capable of marvelous accomplishments, but having no power of its own all its acts are dependent upon the other members of the body.

Instead of brain being everything it would be nearer the truth to say stomach is everything. If the brain bears the scepter of humanity, the stomach is its throne. The digestive organs are those daughters of the brain whose powers have often been underestimated until too late, for many a Lear has been compelled to wander the piteous counterfeit of what he might have been.

Physical wrecks abound more along the pacific borders of the pulpit than in the tempestuous channels of all other professions combined. Artists delineate the typical clergyman as sickly, consumptive, nervous; an overgrown head on an undeveloped body.

Simply as a question of existence, or personal comfort, this abnormal life might be tolerated. But while a few are able to "live" and accomplish considerable thus handicapped, the vast majority either deprive their people of much that God designed them to do, or else abandon their calling entirely.

Sickly preachers live in an atmosphere of pity rather than of power. In a negative way they serve a good purpose. Sympathetic people manage to derive pleasure and

profit from their mild ministrations, and excuse the fitful and testy results of their nervousness, but the masses yearn for a man of POSITIVE POWER.

A preacher with one lung entirely gone has been known to serve churches acceptably for many years, but that does not prove consumption to be necessary to the pulpit. Dollars and years are more heartily spared for the education of the mind than for that of the body. Yet if we desire a crop we must not neglect its soil. And physiology teaches clearly that the higher functions are all restricted by the lower: the spiritual forces are affected by the mental which in turn are limited by the physical.

Of course gourmandism, which is a sin against the stomach, is an enemy to spirituality, and equally so is asceticism. Yet there has descended a strange inheritance of christian prejudice against the vigorous human body—probably due to an early misapprehension of the term "flesh" in the New Testament.

Everybody knows that vigorous health is one of the strongest of human powers. Many an ordinary preacher accomplishes wonders just by the overwhelming magnetism of his vigorous virile organism; so that Dr. Cuyler named "The three essentials for pulpit success, to be master of the subject, master of the language, and master of digestion."

Three Physical Sins, Nervousness, Anxiety, and Throat trouble, are peculiarly prevalent in the ministry. To one or more of these may be traced the depleted powers of every sickly clergyman, and yet all three can be easily avoided.

Nervousness and Clergyman's Sore Throat will be noticed in the chapters on Magnetism and Breathing.

Anxiety is a temptation peculiarly aggravating in the pastorate because of the patience and sympathy so constantly demanded of ministers. Of all christians the preacher should "LET the peace of God rule" in his heart, both for an ensample of his faith in God, and for the preservation of

his strength. Far from doing good anxiety entails great harm if long continued.

Sympathy is the most frequent cause of hurtful anxiety. It is one thing to be sympathetic, but another and a harmful thing to permit sympathy to grow into a passion. When a pastor visits people in great distress he is not helping them one whit by permitting himself to feel as badly as they. Just as much good can be accomplished by sympathetic *words* and helpful *deeds* without the unappreciated, useless, and weakening *anxiety* so frequently encouraged.

Zeal is another temptation of the ministry toward anxiety. Because christians are cold and provoking the pastor foolishly permits himself to worry over their shortcomings. But faithfulness is intellectual and volitional, certainly not emotional. Any worrying ought by right to be shifted upon the unfaithful and not permitted to enervate the zealous overburdened pastor.

"Take therefore no (anxious) thought for the morrow" applies peculiarly to preachers, who should rather imitate Moses when he said to the Lord "Have I conceived all this people? have I begotten them? that thou shouldest say unto me, Carry them in thy bosom."

Principles of Health should be as carefully studied by the preacher as doctrines of theology; "Take heed unto thyself, and, unto the doctrine;" be orthodox in both.

Foods are better than Drugs in unskilled hands. Let medicines, or stimulants be prescribed exclusively by physicians.

Our Nineteenth Century might be called the Patent Medicine Age, for even educated people rush to a drug store at the slightest suggestion of pain or inconvenience. Many advertised preparations are good, but this *habit* of resorting to them is injurious to the health. Napoleon's single remedy was to abstain from food until the body healed itself, which is much safer than to prescribe known, or more likely unknown drugs without medical experience.

Each portion of the body needs certain chemicals in fixed proportions, which may be supplied in two ways:—first by taking them directly into the stomach, which is artificial, uncertain, and only resorted to by physicians when there seems to be no other way possible; second, the natural way by means of foods which contain those substances as put up in nature's laboratory. Foods are the best medicines. When a person needs iron in the blood does he think of swallowing a crowbar, unless he takes it for irony? How much more rational to eat those foods which contain an excess of iron; and so with whatever else may be required.

Many different chemical elements enter into the human frame, which explains why a variety of dishes should be found upon the table of the humblest preacher who is to do his full duty. Let him economize anywhere else but never starve any part of his faithful body.

The threefold purpose of food:—for hygiene like all sciences has its trinity of truth.

1st, to supply the bones, muscles, etc., that compose the mechanism of the body.

2nd, to sustain the brain which directs the activities of that mechanism.

3d, to provide fat as a reservoir of heat and materials.

Food to merit the name must supply certain chemicals that attain those three purposes; they are what chemists call Nitrates for the mechanism, Phosphates for the brain, and Carbonates for fat.

Some foods like Milk, and Wheat contain these three elements in proper proportions, but other combinations of them are necessary which the fruits and vegetables supply in their seasons. Ordinary sickness indicates a need for some chemical that has been wanting, which accounts for the beneficial effect of change of diet, water, and air.

The Intestines carry off the useless and therefore poisonous matter which has been displaced by digestion. It is evident that twenty-five feet of bowels could soon pol-

son the healthiest body if kept long loaded with putrifying matter. Yet it so happens that the excitement to which preachers are exposed tends to paralyze the nerves that act upon the bowels and induce constipation—synonymous with suicide. Close watch should be kept upon this homely servant of the brain, and any irregularity given prompt attention. Avoid purgative drugs, unless under medical advice, warm water copiously injected being the rational way. Some eminent physicians have claimed it impossible to contract contagious diseases while the bowels are kept cleansed with copious injections, and experience proves this to be a preventive and a cure for fevers and almost every abnormal condition of the system.

CLEANLINESS, which Chas. Wesley and not the Bible declared to be next to godliness, surely needs no recommendation. Any one who believes in the sanctity of filth belongs among the swine who cannot appreciate hygienic pearls. One look at the skin through a lens reveals millions of tiny sewers which, like the bowels, need daily to be cleansed. Let every preacher write this text over his washstand. "Who shall stand in God's holy place? He that hath clean hands, and a pure heart."

VIRILITY is more generally disregarded than other elements of health because less frequently mentioned. It is not good health alone that creates preaching power, a woman or a child could possess one but never the other. Women can speak pleasantly, instruct properly, and by virtue of sympathy or respect cause people to act, and thus seem to preach with power. Compared with those men who are effeminate, or who have never valued the powers they own, women and youth may seem to excel.

But the theme of these Chapters reaches far beyond this grade of preaching, endeavoring to place the ministry of to-day upon the plane of Apostolic times; preaching with a power that defies principalities and authorities which are doing their utmost to crush it. Such power is far above

that which women and weak men wield by virtue of the chivalry, good nature, or sympathy of their audiences.

When Pilate said "Behold the MAN" he, who had just sneered at Truth, uttered what no philosopher had surpassed. With all reverence it must be said that Jesus represented manhood in its perfection, "Very Man and Very God." History, science, and common sense. teach us the absolute Headship of MAN-hood over all things human.

Effeminate habits of voice, of manner, of thought, of method, or of language should therefore be eschewed. Pampering the flesh as to luxuries; encouraging a sensitiveness about what people say or think; avoiding in the pulpit what might bring down the wrath of rulers or pharisees—indeed everything that savors more of the woman than the man is a virtual abdication of that "Throne of eloquence," which Paxton Hood named the Pulpit.

THE EYES are so necessary to preachers that they deserve special care. From their abuse proceed headaches and many troubles which show no relationship to them.

The following rules are furnished by an eminent Oculist:—

1, Turn back or side towards the light.

2, Never read in a dim light.

3, Avoid dazzling lights, especially sudden changes from dark to bright.

4, Never read or study with an empty stomach. If it must be done before breakfast eat a cracker, or drink some water.

5, Reading should not be done when mentally or physically exhausted, or while lying down.

6, When the eyes become tired rest them by looking at distant objects, and if possible take a walk in the open air.

7, During convalescence from prostrating illness, or in any low state of the system the eyes should not be taxed.

8, Give careful attention to Hygiene, for that which

promotes the general health directly benefits the eyes.

9, Avoid stimulants, tobacco, and drugs that affect the nerves.

10, Up to forty years of age bathe the eyes twice a day with cold water.

11, After fifty bathe them night and morning with very hot water followed quickly with cold.

12, Old persons should be most careful of their diet, and avoid reading by artificial light.

13, Plenty of sleep is essential to the best preservation of eyesight.

14. When the eyes seem to need treatment, or even spectacles, consult an experienced Eye Surgeon.

PRECAUTIONS against contagion should be taken without however awakening any apprehension, because the emotion of fear predisposes to infection.

Visiting the sick and dying need not cause dangerous exposure. A pastor should inspect every sick-room upon entering and quietly seat himself in such a position as to let any draught of air pass from his healthy body towards the sick but *never from the sick* towards the well. Besides protecting himself from a needless disease the visiting minister compels virtue to go out from him to benefit the sick. In this way health becomes an active element of power in Pastoral Preaching.

Whenever personal contact with a contagious disease cannot be avoided the best precaution, and the most beneficial act to the patient, is to *wish very strongly* that your touch may be somewhat like the healing hand of Jesus. The presence of some Pastors in a sick-room turns the ebbing tide of health back into its abandoned tributaries. Is this not one of the ordained duties of the ministry? "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil;" notice the strong wish in the prayer, and the healing touch in the anointing.

CHAPTER XV.

THE BREATH OF LIFE.

ONLY one profession has the dishonor of creating and perpetuating a disease peculiar to itself. "Clergyman's Sore Throat" is as unnecessary as it is crippling to the ministry. Thousands of godly preachers are so ignorant of the construction and care of the very organs which they are especially called to use, that they do not even know how to breathe. And yet Scripture reveals the first process in correct breathing. It says that when God made man he "Breathed INTO HIS NOSTRILS the breath of life;" and yet preachers who rigorously enforce other Texts are doctrinally wrong in sucking air through the *mouth*, in defiance of this.

Sin so common becomes venial, but its sure punishment is "Throat Trouble." If breathing were performed Scripturally Clergyman's Sore Throat would be unknown.

How sensitive must be that marvelous instrument in the throat with its supreme powers of expression proceeding from two little semi-circular membranes! Every breath we draw passes through these delicate vocal cords. The blood in the larynx keeps the membranes warm, but when breath is taken in through the mouth (and not one educated person in ten thousand, unless taught better, inhales through the nose) the colder air, sometimes many degrees below blood heat, loaded with dust and disease-germs visible to the eye in a ray of sunshine, is allowed to fall upon the hot and tender vocal cords, and this suicidal process repeated thousands of times a day for years together! Is it any wonder

that men lose their voices who add to this torture of their larynx the vigorous act of public-speaking? Inflammation then sets in and chronic throat disease completes the disgrace.

Look at the beautiful provision of nature to avoid this. In the head, back of the nose and above the roof of the mouth is a large cavity completely filled with a sort of sponge. This sponge accomplishes the double purpose of warming and filtering the air before it reaches the larynx. The Golden Rule of Breathing is the Scriptural rule also:—

ALWAYS INHALE THROUGH NOSE ALONE.

Breathing thus as God intended will prevent or cure Clergyman's Sore Throat, which never can be cured unless this habit is formed.

People always claim that they do not inhale through the mouth, which false confidence must be removed. It is true that nearly all inhale correctly when silent because the mouth is then shut, but during conversation the mouth is partly open and in goes the breath.

Have some faithful friend watch closely and note the existence of this unconscious habit of mouth-breathing. With many people the air may be heard rushing down the open throat.

Cure of Mouth Breathing consists in training the little valve at the back of the throat to close at every inspiration while the mouth is held open so that even when the mouth is not shut all breath shall come IN through the nose. After the soft palate learns its business a little attention will complete the cure, and the voice, if lost, will slowly return.

Palate Exercise: Keep the mouth open all the time, and take a long breath in through the nose alone, expelling it through the mouth. Repeat it say ten times when the sensation of the soft-palate working in the throat will be felt. After a rest repeat the exercise, breathing IN THROUGH THE NOSE and *out through the mouth*. Keep this up until no critic can see any evidences remaining of the wind-suck-

ing habit during conversation.

Another open-mouth habit calls for a cure at this stage, namely drawing in a mouthful of air at the commencement of every long sentence and paragraph. Close attention must be directed to this until a new habit is formed of taking a deep inspiration through the nostrils long enough beforehand to avoid the temptation of nervously gulping the lungs full in a hurry. The preacher who would preserve his voice must remember that while breath may pass out through the mouth *air must never, under any circumstances, come in through the mouth.*

Scientific as well as Scriptural reasons demand correct breathing. Blood is purified in the lungs by exchanging carbon for oxygen. About 250 cubic feet of air is breathed daily, carrying off 18000 cubic inches of carbonic-acid gas, containing over 5 ounces of solid carbon. When enough air is not inhaled to carry off all this carbon it remains in the blood which it thickens and darkens.

Air is a mixture of Oxygen and Nitrogen. In the air-cells of the lungs nitrogen attracts carbon from the blood, and meanwhile the iron in the blood has a stronger affinity for oxygen than oxygen has for nitrogen. In this way the blood loses carbon and gains oxygen.

Besides this purifying process, which so manifestly affects the fountain of health, correct breathing imparts electricity—another element of life—to the blood. Insufficient breathing both poisons the blood and robs it of electricity.

The lungs contain perhaps millions of tiny air-cells, which fully expanded would more than fill the chest, consequently vigorous action is needed daily to keep these cells all open; but civilized folk live in an abnormal life and use only one-third of these important cells. Students, preachers, and any who stay indoors need vigorous exercise of the breathing apparatus to avoid throat and lung diseases.

Inspiration of mind is directly related to inspiration of air; there is nothing in the way of all being "inspired"

preachers: the following exercises have cured many and developed unsuspected power.

Chest Training, to expand, limber, and strengthen the pectoral muscles. Since the lungs are like a collection of tiny balloons, whose expansion is limited by the size of the chest, it is plain that development of the thorax is conducive to the powers of preaching.

People with small chests are actually rib-bound; the chest feels hard and rigid as a board. But the intercostal muscles can be made to expand surprisingly and enlarge the lung capacity three-fold. A large outer chest measure does not always indicate a large thorax, for it may be caused by fat, so that it is best for every preacher to develop his chest whether he feels the need or not.

Bear in mind that the lungs must never be strained—as some ignorantly think. *The chest is not to be enlarged by air pressure* but by training nerves and muscles. The lungs will take care of themselves, the trouble is always elsewhere. Stretch the muscles of the chest by will-power not by lung-power.

Stand erect, empty the lungs, and then while "holding the breath" stretch the chest, raising it up and out several times—or trying to—and then rest a few seconds. Repeat this exercise until the chest rises and expands easily. A record of the two measures, empty and stretched, will show the progress made daily.

Next, with empty lungs, knead the chest all over vigorously with the fingers, especially near the arm-pits, crushing in the ribs several inches. Repeat this daily for weeks until the chest becomes soft and pliable.

Then take a full breath—without straining the lungs—hold the chest up by muscular effort, and gently tap the fingers over every part of it; this opens neglected air-cells.

Finally, form the habit of walking, standing, sitting, and talking with the *chest held high up by the muscles on top*, which will be a very difficult practice at first; but one

that will compel the lungs to fill the cavity thus made, and really accomplish everything else belonging to correct breathing. But not one in a thousand will do this.

Diaphragm Training, to regain control of this strongest of muscles. Under the lungs is a peculiar instrument of respiration which moves up and down to push out and draw in the breath. Of themselves the lungs have no power of expansion or contraction. It is the diaphragm which squeezes the lungs to expel their air, and then withdraws so that atmospheric pressure fills them again. Hence diaphragm-training is the most important of all exercises after the chest has been sufficiently enlarged by the stretching process.

People of sedentary habits will find diaphragm training the hardest struggle of their lives, but when mastery over this muscle has once been asserted there will be a double gain in will power and in health.

Two sets of nerves control the diaphragm; one set keeps up the "involuntary" action of breathing, the other set controls the "voluntary" action during speech. Now the involuntary having much more practice than the voluntary set up a *habit* of breathing in that gentle, inefficient degree. So soon as a greater activity is desired the diaphragm resists the attempted control and a battle ensues. Until the man becomes master he does not deserve to preach, and the consequent lung-troubles and inefficiency generally bring him down from the pulpit.

Exercises must be undertaken then with the determination necessary to "break" a wild colt. First, the diaphragm must be compelled to obey; second, it must be stretched in both directions; and third, its speed must be dictated.

Get a short piece of tube, say a cigar holder, a piece of tobacco-pipe, or a quill, the smaller the opening the better. Empty the lungs through the mouth until no more breath seems to remain, then, while the expulsive pressure is con-

tinued, place the tube in the mouth and blow when it will be noticed that a large quantity of air can still be expelled. This proves that a great amount of "bad air" remains in the bottom of the lungs, and that this is due to the laziness of the diaphragm which could rise further and expel it.

If there is any lung-trouble the following must wait until the lungs are healed by other exercises. Take a full breath in through the nose, though not violently, and then use the tube to suck in more air, which compels the midriff to descend further than customary, and stretches the diaphragm downward.

Now for the grand battle:—take a full breath and begin to count aloud somewhat rapidly, "One, two, three, four, five, six, seven, eight, nine, Ten; one, two, three, four, five, six, seven, eight, nine, Twenty; one, two," etc., all on that single breath. After awhile the breath will seem to be gone, but this is only a *seeming*, the real fact being that there is yet in the lungs twice as much as has been used; the sensation of suffocation is a falsehood due to the stubborn attempt of the diaphragm to have its own way. All possible will power must now be exerted to resist this false sensation of suffocation and compel the diaphragm to rise further and supply more air for counting. Keep on counting on that one breath until 300 is reached.

This develops Abdominal Breathing, commonly but incorrectly called Deep Breathing.

Deep Breathing is the complete mastery of the respiratory apparatus with all its related nerves and muscles. It enables the preacher to command at least three times the amount of breath possible to Abdominal Breathing, so that the largest paragraphs may be spoken with the utmost force and still have breath to spare.

Deep Breathing is not difficult to learn but it cannot be gained without the living teacher who knows the physiological secret of this wonderful reserve-force.

CHAPTER XVI

PERSONAL MAGNETISM.

PREACHERS need all the powers God has given them. Buried Talents need never expect divine approval. Foolishly counting on some miraculous enduement of the Spirit to offset a studied neglect of wonderful gifts already bestowed savors of slothfulness. And yet "Quit you like men; be strong," is an Apostolic injunction only just beginning to be fathomed.

"The scientific study of Man is the most difficult of all branches of knowledge," confessed Dr. O. W. Holmes. Sir Thomas Browne declared "The whole creation is a mystery, particularly man." Carlyle said "To understand man, however, we must look beyond the individual man and his actions or interests, and view him in combination with his fellows." For, says Shakespeare, "Men at some time are masters of their fates;" which is explained by Pope, "So Man, who here seems principal alone, perhaps acts second to some sphere unknown;" which may have been the meaning of Herbert when he affirmed, "Man is one world, and hath another to attend him." But preachers would echo the sentiment in Tennyson's Maud, "And ah! for a Man to rise in me, that the man I am may cease to be."

"The proper study of mankind is Man," but man dislikes to study himself properly. In no other line of study has the narrow prejudice been so prominent which keeps one science from admitting the results of another. Until lately Psychology ignored Physiology, and now, though

resting for the first time upon a foundation of fact, it still rejects its true superstructure of Theology. Every science relating to man is therefore fragmentary, and proportionally artificial or empirical. Educated people are just as stubborn to-day in believing their arbitrary philosophies perfect as ever were those ancients whose opinions are now laughed at by the school-boy.

The heart is man's organ of life, the brain is his organ of thought, but back of these is that mysterious something called the Ego, or Self. Each of these distinct phases of human nature manifests itself differently. The body is necessarily servant to the mind, and both mind and body are servants of the Ego, or Spirit. As no one confuses thought with vitality because the mind can only express its thoughts through various members of the body, so there should be no failure to recognize the presence of the Spirit because it also must make use of mind and body as channels of its influence! Yet the Spirit has been persistently ignored in this illogical manner.

Usually people shut up their truest selves, and conceal the Spirit, but whenever this Ego, inaccurately called Soul, does make itself prominent everyone is conscious of the difference. At such a time the eye has what is called a "fire" that makes weak people quail, the voice takes on an indefinable change that thrills every hearer, the expression of countenance and the entire bearing become transformed. Sometimes this is falsely called Vivacity, Fire, Earnestness, Enthusiasm, or that meaningless term Unction, but a man may possess all that those words properly imply without this.

There is undoubtedly an influence sometimes exerted by a preacher that is totally distinct from language, earnestness, or delivery, often in spite of them, one way or the other. People uncharitably attribute the lack of this power to an absence of piety, sincerity, earnestness, or other moral conditions, which a little observation would contradict,

because the preachers who fail to exercise it cannot all be hypocrites, and most of them are men of undoubted piety. The trouble is not due to moral causes but to physical.

Because of its similarity to electrical energy this masterful influence is now called Personal Magnetism.

Amongst educated clergymen it is peculiarly popular to encourage an ignorant skepticism concerning Personal Magnetism which opinion keeps them effectually from dissipating their own doubts. But even so cautious and judicious a master as Dr. J. M. Hoppin affirms "There is without doubt a wide-spread impression that something is greatly wanting in our preaching, and that there is a decided demand for more of practical effectiveness. No thought, or logic can make up for the lack of that which excites a real interest. We are bound to try every method, to strain every nerve, to be preachers equal to the demands of the times, and to seize its opportunities." Men in all other professions welcome everything that holds out the slightest promise of greater efficiency—consequently Personal Magnetism is more widely known, respected, studied, and developed out of the pulpit than in it.

Human magnetism is no recent discovery. Humboldt wrote in 1849, in the Compte Rendu of the French Academy, page 576, "M. DuBois succeeded in making the compass-needle deviate by the will; that is to say by that electrical current which produces muscular tension. That deviation was effected at great distances, and ceased when he did not keep his muscles tense." Pliny one of the greatest of naturalists, who lost his life while investigating that eruption of Vesuvius which obliterated Pompeii, wrote in his Natural History, X, 142, "There surely exists in man a certain power of changing, attracting, and of binding whatever he desires or wills to attract, change, or impede." Lane and Wilkinson assert that this mysterious influence has been used continuously in Egypt from the earliest times.

Sir John Herschel, who is unusually careful in his state-

ments, comes to the following conclusion in his Discourse on Natural Philosophy, "Physiologists had long entertained a general conception of the conveyance of some subtile fluid, or spirit, from the brain to the muscles, along the nerves. This will ever remain inexplicable; but there exists in the animal economy a power of determining the development of electrical excitement, capable of being transmitted along the nerves." Some animals like the electric eel show this voluntary control of magnetism very decisively, and recent researches have proved that the changing hues of the chameleon are due to electro-nervous excitement.

In addition to the ordinary electricity in our bodies which is sometimes sufficient to ignite gas, there is a similar but distinct force, subject to our volition, and one which manifests peculiar phenomena in relation to the minds of others.

People see the evidences of this force by which mind acts upon mind, yet strangely ignore its value because they do not understand it. How much more scientific is the saying of Cicero, "I am contented in that even if I am ignorant in what way a thing happens yet what does happen I know." The highest science can never *explain* natural phenomena; all it can do is to record and classify facts and link them together by a theory—for the truest hypothesis is only a theory, not an explanation.

Notwithstanding remarkable discoveries made in the realm of electricity investigators are compelled to confess that these are but pebbles on the beach alongside the vast expanse of undiscovered possibilities awaiting some courageous Columbus. Present applications of electrical energy are the result of experiment rather than of knowledge. Electricity like gravitation is known in its results, not in its nature.

Amber develops an attracting force, while glass produces a repelling force. Benjamin Franklin contended that these were opposite manifestations of a single power.

Recent experiments show them to be distinct electricities, which can be used independently in multiple telegraphy. But whenever these "negative" and "positive" electricities are separated there arises a "tension," or desire for their reunion and equilibrium.

Because electricity manifests itself apparently on the surfaces of objects it gained the misleading name of "fluid," but the latest theory teaches that it is neither a fluid nor a substance but VIBRATION like heat, light, and sound. This theory justifies the calling of the peculiar control of people over their associates by the electrical term, "Magnetism," because experience shows that it also is due to a peculiar vibration set up first within the nerves, and then conveyed through eye and voice.

Ordinary electricity exerts an effect upon surrounding objects by what is called Induction, as heat does by radiation. It is this which causes the Compass to point due North. Whenever two bodies approach within the limits of Induction then new possibilities arise. If their electricities are in equilibrium there is no Tension developed and no Current set up. But when one is out of balance with another there comes an instantaneous and powerful phenomenon called Polarity by which the Positive and Negative electricities change places according to their Tension.

Professor Faraday proved that Induction is caused by the atoms, so to speak, of the atmosphere, which offered too much resistance to permit a "current," or "Conduction," but yet permitted an interchange of Polarity that passed from atom to atom of the intervening air until both objects had been reached. This theory accords fully with the facts of Personal Magnetism also.

Whenever electricity is balanced, or at a stand-still, it is called Static, but when a current is set up then force of some kind is exerted which gives it the name of Dynamic electricity. Every thunder cloud is charged with Static electricity but when two of them approach near enough for

the resistance of the air to be overcome by their accumulated Tension then a current or discharge is effected in great Dynamic force.

Electricity exists in all substances and may therefore be produced in many ways. Rubbing glass, amber, vulcanite, etc., will extract it. Any two metals dipped in any acid also generate it. The revolution of a coil of insulated wire near the two Poles of a Magnet forms the powerful and popular Dynamo. But all these means are simply feeble efforts to glean from nature a very little of that magnetic wealth so lavishly bestowed which in the lightning seems to laugh at our ignorance as it leaps a mile or more through the summer air.

Physiology teaches that almost every portion of the human body is constructed like the cell of a Battery, consisting of a membrane bathed on one side with an alkaline and on the other with an acidulous fluid, and these surfaces added together make up a battery of respectable dimensions. Napoleon was nearly correct therefore when he said on first seeing a Voltaic Pile, "*Voila l'image de la Vie; la colonne vertebrale est le Pile; la Vessie le pole positif; et le foie le pole negatif.*"

Ordinary galvanism, magnetism, and electricity with which people are familiar are not Personal Magnetism, though, as has been said they are similar and may be more nearly identical than is now suspected.

Everyone is aware of a strong, and peculiar personal influence that people exert by their presence alone. It is a real force entirely distinct from all ordinary influences, and not due to an exercise of the imagination. Some persons "rub the wrong way" even though they may be good and kind, and others who are ill-natured and wicked exert a fascination that can hardly be resisted. This is Personal Magnetism.

It is in no way connected with mesmerism, hypnotism, spiritualism or other phenomena that depend upon subjective

belief and passivity; but it is a natural "atmosphere" surrounding people and affecting others often contrarily to their prejudices, wishes, or beliefs.

This power has been regarded as altogether a "gift," nevertheless it not only may be cultivated, but it is nearly always the result of training in those who seem most gifted. People who possess this means of influencing others say little about it. It would show a lack of tact for successful men to advertise their endeavors for its attainment, hence they seldom confide to anyone the methods by which they assiduously cultivated personal magnetism. But whenever opportunity offers they speak in the plainest terms about its necessity, though their language generally falls upon misunderstanding ears. For example that eloquent preacher known as "Adirondac Murray" utters these true words out of his own experience:—"The living eyes and voice, and animated presence of the preacher, his whole mind and body charged with the *electric forces* of the skies are alone able to uphold men's souls when the horrors of persecution, and the terrors of death get hold on them." Joseph Cook certainly intended more than a witticism when he said "Every sermon should be a chain, but that must be chain-lightning." Such expressions are called rhetorical, whereas they are scientifically literal.

Nothing less than the whole man—spirit, mind, and body—is called to preach. His piety may be active, his mind cultivated, and many of his bodily powers developed, but without this marvelous electrical influence he is yet a weak creature compared with what God intended he should be. It is the difference between the electrical apparatus without a current; polished, beautiful, complete, attractive, instructive, pleasing: and the same glowing, and throbbing, and working with irrisistible power!

Outside the preacher's own personality the Holy Spirit is the mightiest power in preaching: but among those forces that are strictly human Personal Magnetism is the most

potent assistant: every preacher may use both.

Personal Magnetism is the physical means by which the inmost spirit of man makes itself directly felt by the spirits of his fellows. It is the link between body and spirit, and consequently the peculiar auxiliary of the Preacher.

It is a physical agent however belonging strictly to the body, and not to the mind or the spirit though under the control of both. Many preachers are "whole-souled" men who fail because they are not whole-bodied. Piety in the preacher may be the hook with which he must fish for men, but his body is the bait around it by which the fish are attracted or repelled; for those who feel this magnetic thrill will make their hearers feel it.

1, **Vitality** has a close relationship with human galvanism. A great scientist has said "Electricity is Life;" at any rate its therapeutic value is widely recognized. Whatever tends to conserve health develops personal magnetism. Deep breathing is very electrical. Sunshine seems to generate it. Sleep restores the magnetic equilibrium disturbed during waking moments. Air, Sleep and Sunshine comprise the trinity of health, and form the triple battery of personal magnetism.

Stimulants, narcotics, and anxiety are its enemies; they endeavor to compel the body by an artificial constraint to do what must proceed naturally from within.

2, **The Will** has great control over personal magnetism yet it must be exercised according to knowledge and not out of sheer dictation. Will-power is likewise necessary to play the piano, but knowledge of music and the instrument must precede. So with personal magnetism the uninstructed Will is ineffective. Teachers who assert that Will-power accomplishes everything are very much at fault. Magnetism and volition are totally distinct powers or faculties.

While preaching there must be a strong and conscious exercise of the will, not upon the speaker but upon the hearers. This is not to be revealed in manner or language,—

that would be dictation which is the opposite of Personal Magnetism. But, while repressing such feelings, keep wishing intently that the hearer shall do as you say.

3, **Prayer** before preaching is therefore a preparation for Personal Magnetism since it encourages this peculiar wishing action of the Will.

4, **The Eye** is extremely magnetic and may be called the index of influence, so that it is safe to say that personal magnetism acts only where the eye can be clearly seen. This wonderful power of the human eye is proverbial in its effect upon wild beasts; and bad people are easily detected by their avoidance of the eye. It was this normal influence that brought the Denying Apostle to repentance when our Lord turned and looked upon him.

Dr. Broadus must be cited in this connection because of his extreme prudence:—"The most potent element in the delivery of a real orator is often the expressiveness of the eye. Every man has felt the marvelous, magical, and at times almost super-human power of an orator's eye. If full of his theme, and impressed with its importance, he presently secures the attention of even a few good listeners, and the fire of his eyes comes reflected back from theirs, till *electric flashes* pass to and fro between them, and his very soul glows, and blazes, and flames."

Beginning every important sermon with an intense gaze into the eye-balls of the people as if to read their inmost thoughts is the natural means for exciting this magnetic force. Out of the pulpit this seems such an easy task as to be puerile, but to enter the pulpit and do it requires considerable courage, and indeed some practice. Anyone can look at an audience and see nobody in particular, it is quite another thing to *look into the pupils of their eyes until a conscious glance is exchanged.* This is a fundamental exercise to be practiced in the pulpit which will develop other good results besides magnetism.

It is not necessary to look constantly into the eyes of an

audience, but occasionally during the delivery of a discourse whenever the most important duties are to be enforced. Personal Magnetism acts mildly in a polarized condition all the time, but its greatest dynamic power is to be intentionally used, after the pattern of nature, in *occasional* lightning-strokes through eye and voice.

Written and Memoriter discourses fail chiefly in this; the eye may be apparently free but is choked up by mere words so that the magnetic current cannot rush through to electrify the hearers.

5, **Buildings** should be arranged so as to facilitate this magnetic look. Hearers must be See-ers also, and seated within convenient distance, the closer to the pulpit the better. Rising floors are necessary that persons in front may not obscure the view of those behind. No columns, ornaments, or gas-fixtures should be permitted between preacher and hearer, nor any dazzling light or window allowed behind the pulpit. Both day and night there must be a concentration of *reflected* light upon the face of the preacher who is to be magnetic. Such matters are quite as important as the orthodoxy of the sermons.

6, **Magnetic Vibration** is a peculiarity of Personal Magnetism, but this is not a muscular action of voice or body, indeed it is most powerful when the muscles are absolutely still, as it is something *felt by the inmost consciousness* instead of by the nerves of external sense. People who set themselves trembling in nerve and voice, and weep easily are ignorantly groping in the wrong direction after a vibration which instinct tells them should be employed to serve the best results.

Let it be understood positively that such artificial "efforts" are as futile as they are ridiculous. Persons who think that earnestness, will-power, and absorption in the subject make an effective preacher are most prone to this mistake.

7, **Restrained Feelings** are essential to the exercise

of Personal Magnetism, by which means, most of all is the vibratory current set in motion. Herein lies the failure of "crying preachers," because crying is a loss of self-control, and the preacher who loses control of himself cannot control others.

Restraining a desire to weep drives in the sentiment, away back into the very soul as we say, and sets up a tension of magnetic influence. When tears in the eyes are restrained there will be heard those "tears in the voice" so much desired.

This magnetic influence due to a strong restraint of emotions is familiar to everyone. For example:—Some friend comes into the room endeavoring to conceal a strong feeling of joy, talking in an unusually tame and unimpassioned manner, yet there is a something that acquaints all present with the facts; this is Personal Magnetism.

A company of soldiers march quietly by, repressing habitually their feelings, yet they infect all bystanders with a magnetic thrill of patriotism strong enough in time of war to cause men to enlist they hardly know why. This same masterful force is needed in every pulpit to compel people to desert their sins and vow allegiance to the Captain of Our Salvation. This is Personal Magnetism.

It was this which made the mob in Gethsemane fall flat upon the ground under the dynamic influence of the Saviour's quiet voice which betokened absolute self-possession. His repressed emotions that sad night set up a magnetic tension never paralleled, as its result is unexampled; John xvii 6.

8, **Grace** is necessary to the highest attainments of Personal Magnetism. Awkwardness is altogether due to a lack of self-mastery, whereas real grace is perfect self-control. Grace is therefore the best thermometer by which the preacher may judge his progress in self-culture.

Grace is also the annihilator of nervousness—that dire enemy of man.

Nervousness is the extreme lack of control which there-

fore must be overcome before personal magnetism can be exercised. Ignorant attempts at manufacturing magnetism by weeping, trembling, or screaming, develop nervousness. Exercises like those on pages 245-248 are helpful in curing nervousness. Little by little the Will must regain its lost mastery over the nerves, until they become quietly submissive.

Various cures of nervousness will present themselves to the wide-awake person who is bent on making the most of himself. For instance hang a weight upon a string and let it swing close to the eyes which must not wink. Have someone fire a gun at unexpected moments until the nervous tendency to start is conquered; etc., etc.

Grace is easily cultivated after nervousness is conquered.

Practice passing things at the table gracefully, without jerks, angular motions, or trembling. Make the hands and arms move in graceful curves, not straight lines.

When walking and in all the ordinary duties of life avoid sudden and spasmodic changes in stopping, starting, turning, etc., etc.

9, **The Living Teacher** is able to develop any desired degree of Personal Magnetism; but what is here suggested has accomplished excellent results. Give it a fair trial.

At first there may seem little gain if not even a loss of power, but soon an occasional current will surprise both preacher and hearer. As this new force becomes habitual the eyes acquire a new luster, the skin becomes clearer, the breathing deeper, nerves steadier, brain quicker, and hope greater.

Happy that Pastor who begins to exercise this long dormant power, which is beyond the price of rubies, for it makes music in heaven and scatters dismay in hell!

CHAPTER XVII

DISTINCT UTTERANCE.

QUITE a general disregard of delivery is noticeable among preachers. Rhetoric teaches that the universal law of effect demands that the speaker shall not burden the hearer. If this applies to the form and substance of discourse how much more to its delivery! "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds how shall it be known what is piped or harped: for if the trumpet give an uncertain sound who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air,"—says that most effective of preachers the Apostle Paul.

Unless words are pronounced so as to be recognized the hearer must either guess at them, or listen to jargon, which is tiresome, unsatisfactory, ineffective, and liable to gross misunderstandings.

Perhaps the most remarkable religious gathering in all history was that eight-days Bible Reading held by Ezra.

Nehemiah viii says "All the people wept when they heard the words of the Law," which the eighth verse seems to account for, "So they read in the Book, in the Law of God, DISTINCTLY, and gave the sense, and caused them to understand the reading."

A book printed as some sermons are spoken would have no readers, (see example below) and yet mumbling preachers wonder why their earnest piety, and careful preparation

accomplish so little!

The following is an attempt to reproduce the reading of Luke xv by an unusually brilliant and cultured divine, reported accurately in shorthand.

"An-he-zed da-zertane-mun hed-too-zuns, 'n-th' youngar-ruv-thum sed-too-wiz-fah-thar, Fahthur, gimme-th' poshun-uv-gudz th't falthtimmy, 'n need-vidid-unt-thum-miz-slivin. An-ot-men-aday zaftur, th' youngar gather-dalt-oog-ethar-ran-took-hiz-journay-yintoe-way-fah countray, yan there wastid-diz-zubstince-swith-thriyutus-slivin. An wen-ne-yad-spen-tall there-ra-roze za mighty famine-nin-that-lan dan-he-began-t be-yin-want," etc.

A book-knowledge of the elements of pronunciation, and a quickness to detect faults in the articulation of others afford neither guaranty nor safeguard against personal mistakes. The critical and executive faculties are totally distinct. One's ears must be opened that they may stand sentinel over his own lips and challenge every incorrect syllable until all pass muster. Self-criticism is essential. The best means by which to expose unsuspected faults is to talk into a recording phonograph. Everyone else will say the machine reproduces the sounds exactly, but to the person himself it may seem ridiculous and perhaps unintelligible—precisely as his preaching sounds to others, though conceit led him to believe it beyond criticism.

Of course articulation may be overdone and become an affected, stilted, or "holy tone." Occasionally a preacher is afflicted with an excess of precision, and, as described in the Rosciad, "He mouths a sentence as curs mouth a bone." But these confessed extremists afford no excuse for indistinctness, slovenliness, and sing-song in others.

Everything but speech, which is most important of all, is done more or less "decently and in order." It would really be better for a preacher to enter the pulpit with dishevelled hair, than dishevelled speech, to look like a tramp than talk like one, to be careless of his appearance, which

is for the moment, than of his language, which concerns eternity!

John Seldon writing about elements of Power had this in mind when he asserted that "Syllables govern the world." Another said "Words should drop from the lips like newly made coin from the mint; accurately impressed, perfectly finished, correct in value, and of the proper weight." And some poet has represented language as a temple, "Raftered by firm-laid consonants; windowed by opening vowels." Is all this too good for the pulpit?

Some Faults are so popular as to demand special watchcare:—else "The fatal precedent will plead."

1st, *Dropping Consonants;* such as saying "an" for and, "sex" for sects, "ax" for acts, "objex" for objects, "fif" for fifth, "rems" for realms, "muntz" for months, etc., etc.

2d, *Lazy Utterance* which dislikes to move jaw, mouth and tongue sufficiently. Intoxicated people give us the completest example of this "thick utterance," but they are frequently matched by sober men in the pulpit. Practice in extreme movements of tongue, jaw, and mouth will cure this inexcusable habit.

3d, *Blending Words* by carrying the final sound of one word over to the next. In French this "Liaison," or marriage of words is a conventional beauty. But in English it occasions an obscuration that endangers meaning. What must the children think when they hear the minister say "The consecrated cross-eyed bear."

4th, *Incorrect Formations* are extremely common but should never disfigure the pulpit. Unlike the previous fault this occasions no obscurity but it does degrade the sermon to the level of the street, and so endangers the respect due to preaching. Saying "zat so" for Is that so, will be example enough.

5th, *Corrupted Vowels* are almost universal, even amongst "Elocutionists," and educated people.

It is not merely a matter of taste to pronounce every vowel correctly, but a matter of intelligibility and impression. Words may be recognized when improperly pronounced but they do not exert their full influence.

Every important word has a force of its own additional to its meaning. Poets depend entirely upon this sound-value for the peculiar effects they produce. The very same words are used in the dullest prose. Distinctness of articulation is necessary to make words stand out like print before the mind: but the quality of pronunciation brings out the hidden associations and the individual charm of words which type can never convey.

In every word the consonants secure distinctness, the vowels convey impressions. Vowels have been called "Qualities," because they express sentiments.

The sound of e in "see" is the Intense quality.
The sound of a in "State" is the Stately quality.
The sound of a in "ah" is the Hearty quality.
The sound of i in "bright" is the Bright quality.
The sound of o in "noble" is the Noble quality.
The sound of oo in "soothe" is the Soothing quality.
The sound of u in "duty" is the Beautiful quality.

Words are never to be pronounced just for their sound, like a reed shaken by the wind, but their sounds are to be distinctly and carefully pronounced so that every meaning belonging to them shall be fully conveyed to the hearers.

Vowels, semi-vowels, liquids, and all sounds that have a peculiar influence of their own must be studied and cherished as aids to interpretation of the speaker's meaning.

"The Preacher sought to find out acceptable words," why not pronounce them acceptably so that they become what the marginal reading calls "Words of delight."

The following four most effective of our vowel sounds receive the worst treatment. They deserve special practice.

1, The sound of e in "get." Pronounce "Yes" not yis, yas, yus, "Gentlemen," not guntlemun, etc. This

will require the corners of the mouth to be drawn back and stretched further than laziness has permitted.

2, The vowel-sound in "Her," is pronounced differently in England and America, but it should not be corrupted in either country like "Fathar, mothur, doctore," etc. Correct enunciation of this sound calls for an open mouth, with the tongue greatly arched, and the breath issuing in a strong current.

3, The sound of "O," which requires a mouth rounded like the letter to begin it, and a contraction of the lips at the close to make the "vanishing" sound of "oo," the entire vowel being a compound "O——oo." Some people omit the "vanish" and produce a sound peculiar to the "Irish Dialect." Many others give it the sound of "uh," like the grunt of a pig, and destroy its beautiful effect. Say window not "winduh." It is a noble sound.

4, What is called "long u" is a valuable sound peculiar to English. It also is a compound sound and one that requires considerable muscular effort to change the mouth for the two sounds. This vowel is really "e——oo," and our "dee—ooty" is to make this compound distinctly heard. Quickly pronounced it sounds like "yoo," so that it is incorrect as well as inelegant to say "Matthoo," instead of Matthyoo, "Toosday," instead of Tyoosday, "Dooty," instead of dyooty, "bloo," instead of blyoo, etc. Practice will prove that the lips and cheeks need "limbering up" to make the e sound by stretching the corners of the mouth, and the oo sound by shaping them round as if to whistle. All such practice should be done energetically until the muscles are well trained.

PRACTICAL EXERCISES.

In the following words for practice every consonant-sound printed in *Italic* type should be slowly formed by itself alone and pronounced several times. For example "*thndst*" in the word Strengthenedst. First form the *th* sound by pressing the tongue between the teeth, and pro-

nounce it several times; then practice the *n* by pressing the tongue hard against the roof of the mouth; next the *d* by pressing the end of tongue against the inside of the teeth as if to push them from their sockets, keeping up a strong lung-pressure; then the *s* by permitting the air to escape past the tongue; next the *t* by using the tip of the tongue as a valve pressed as before with all its strength against the back of the teeth; and finally the entire combination uttered distinctly several times in the pattern-word Streng*thenedst* —strength-n-ed-s-t, with great muscular effort.

Of course this forcible exercise of the lips and tongue is only for practice and never to be used in the pulpit. But this mouth-gymnastics is needed to break up a habit that does more than any other to kill many a preacher and his sermons, namely the insane attempt to form vowels and consonants in the throat. Remember that *the throat has nothing whatever to do with the formation of words. In the throat tones are made, in the mouth words are made.*

Daily practice of the following difficult combinations will soon develop a great increase of that power which causes people to understand what is said, without which all other elements of Preaching must be inert.

Bd as in sobbed, etc., *blz* as in pebbles, etc., *bld* as in trembled, etc., *br* in break, *bz* robs.

Dld kindled, *dlz* kindles, *dnd* maddened, *dnz* burdens, *dr* dread, *dst* couldst, *dth* breadth, *dzhd* forged.

Fld baffled, *flz* trifles, *flst*, stiflest, *fn* roughen, softened, *fnz* softens, *fst* laughest, *fts* lifts, not "lifs."

Gl eagle, not "eeg," *gst* beggest.

Kld buckled, *knd* darkened, *kndst* hearkenedst, *kr* crafty, *kst* look'st, *kt* sect, *kts* sects, not "sex," objects not "objex."

Ldz builds, not "bills," *ldst* shieldst, *lfs* gulfs, not "guffs," *lfth* twelfth, not "twefth," *ldzhd* indulged, *lm* helm, not "hem," *lmst* overwhelm'st, *lpst* help'st, *lst* fill'st, *lths* healths, not "helce," *lvd* resolved, not

"resoved," *lvs* resolves.

Mps stamps, not "stams," *mst* seemest.

Ndz bands, not "bans," *ng* ringing, not "ringin," *ngdst* wrongedst, *ngst* bring'st, *ngths* lengths, not "lenx," *ngkst* think'st, *ndzhd* revenged, *nst* canst, not "cans," *nths* months, not "muntz."

Pnd deepened, *ps* stops, *pt* prompt, not "pront," *pths* depths, not "deps."

Rbz orbs, *rdz* cords, *rdzhd* charged, not "chahgd," *rld* world, not "warld, wurreled, wuld," *rldst* furledst, *rldz* worlds, *rmd* charmed, not "chahmed," *rmdst* form'dst, *rmth* warmth, *rsts* thirsts, *rths* fourths, not "foths," *rvdst* preservedst not "preservest," *rvz* starves, not "stahves," *rz* stars not "stahs."

Shr shrink not "srink," *skst* askest not "asks," *skt* risked not "rist," *sps* clasps not "class," *spt* grasped not "grast," *st* last not "lass," *sts* blasts not "blass," *stst* wastest not "wace."

Thn lengthen, not "lenken," *thnd* strengthened not "strenkend," *thndst* strengthenedst, *thns* lengthens, *ths* faiths not "face," *thd* soothed, not "sood," *ths* loathes not "loze," *thst* breathest, *thdst* smoothedst, not "smoozed," *tnd* brightened, *tns* lightens, *tsh* wretch, *tshd* touched.

Vd believed, *vdst* deservedst, *vnth* eleventh not "levent," *vz* leaves not "leez."

CHAPTER XVIII

NATURAL BASIS OF EXPRESSION.

REVEALED to babes who search the Scripture is a mine of scientific information ignored by the wise and prudent. This is strikingly true with reference to the Art of Expression.

Ever since Aristotle the science of delivery has been fundamentally artificial; substantially a process of imitation of teachers, orators, and artists, individuals who themselves were groping in the obscurity of undeveloped instinct.

Each acknowledged master exemplified some truths which however he could not satisfactorily explain excepting that they satisfied his "artistic feeling." He used his own moods as models, his habits as ideal "nature."

In Scripture are to be found the facts needed for the only true Science of Expression.

It teaches that "In Adam," or the entire Race, is the focus of all individuals, hence imitation is excluded.

The Ideal Man, thus regarded, embraces a trinity of action, experience, and manifestation,—Body, Mind (translated "Soul") and Spirit.

Philosophers have always distinguished the Mental and Physical elements of humanity, and occasionally recognized the Spiritual; but they have ever tended to a one-sided development that was either wholly athletic, or rigorously intellectual, or exclusively religious, there was no recognition of the three forming a trinity in unity.

Rhetoric, Homiletics, and even Elocution base themselves stubbornly upon the Intellect, very slightly touch the

Physical, and employ the Spiritual only for ornamental completeness. Thus the three phases of humanity enter only theoretically not structurally into the prevalent arts of pulpit address. From these foundation-stones scintillations may occasionally be struck—maxims that are true—which sometimes cast enough light to enable instinct to partly lay a true basis. This is virtually the result of accident, though called ever afterwards "genius," and servilely copied by generations of Professors of Imitation.

If men reveal these three phases of human life, and through each of them the inmost self must be variously manifested, then it should be true that exchange of ideas between men must employ three corresponding methods of expression.

Delsarte, eminent as a theologian and philosopher, was perhaps the first to enunciate a trinity underlying all expression:—though he strangely missed its scriptural perfection, terming it "Mental, Moral, and Vital," omitting entirely the Spiritual.

Accepting the Scriptural analysis of humanity and closely scanning its statements concerning Body, Soul, and Spirit, comparing them with what is known of human nature, the Basis of Expression comes clearly into view, and is then recognized as having been dimly visible before.

In Romans vii 14-25 is the clearest explanation of this trinity of human experience. To understand this beautiful dramatic description it must be remembered that these elements of humanity are regarded by the Apostle as three distinct persons, Physical Paul, Mental Paul, and Spiritual Paul, one watching the other two quarrel, soon being drawn into the contest, and finally compelled to carry off on his back the vanquished corpse. Each pronoun is explained to remove the obscurity.

"For we know that the Law is Spiritual; but I (Paul physically) am Carnal, sold under Sin. For that which Physical I do, I (Paul spiritually) allow not; for what Spiritual I would, that do Physical I not; but what Spiritual I

hate, that do Physical I. If then Physical I do that which Spiritual I would not, I (Paul mentally) consent unto the Law that it is good. Now then it is no more Spiritual I that do it, but Sin that dwelleth in Physical me. For Mentally I know that in Physical me, that is, in my Flesh, dwelleth no good thing: for to will is present with Spiritual me; but how to perform that which is good, Mental I find not. For the good that Mental I would, Physical I do not; but the evil which Spiritual I would not, that Physical I do. Now if Physical I do that which Spiritual I would not, it is no more Mental I that do it, but Sin that dwelleth in Physical Me.

I (Mentally) find then a Law—that when Spiritual I would do good, evil is present with Physical me. For Spiritual I delight in the Law of God after the Inward Man: but Mental I see another Law in my Members, warring against the law of my Mind, and bringing me into captivity to the Law of Sin which is in my members:—Oh! Wretched man that I am! Who shall deliver Spiritual me from this body of death?—I thank God!—through Jesus Christ our Lord!

So then, with the Mind I my Spiritual Self serve the Law of God; but with the Flesh the Law of Sin."

Scriptural Analysis of these Zones of Experience.

THE MENTAL is the same as ordinarily understood; the brain, intellect, judgment, etc.; with it Paul consents to the authority of the Law, and by means of his mind as an organ of the spirit he serves the Law of God. This is the Zone of intellectual thought, judgment, and decision, which may be stirred up "By way of remembrance," etc.

THE PHYSICAL, called "Carnal," or "Flesh," is the Zone of the senses, dominating "The outward man," in which no inherently good thing dwells because there has been inherited from the physical Adam a depraved tendency which Paul terms "the Law of Sin which is in my members." This Zone of "the Natural Man" is the torrid zone

of "Fleshly lusts which war against the soul," because "To be carnally minded is death," since "The Carnal mind is enmity against God."

In this zone whatever pertains to the human body has its proper place; whether it is the "Carnal things" that the ministry has its right to reap, the conceit by which man is "Vainly puffed up by his Fleshly mind," the partizan excitement which made the Corinthians say "I am of Paul —I am of Apollos!" or anything physical.

THE SPIRITUAL is the Zone of the "Inward Man," naturally nearest to God. It delights to do His will, and always prefers the side of good, and right, and holiness, and true beauty.

This Inward Man is related to the "Second Adam" who is a "quickening Spirit," for "As we have borne [in our Carnal Nature] the image of the earthy [Adam], we shall also bear [in our Spiritual Nature] the image of the heavenly" [Christ], because "There is a Natural Body, and there is a Spiritual body."

Evidently this is the Zone of affections, benevolence, beauty, spirituality, worship, etc. "To be Spiritually minded is life and peace." It is the Zone of "Spiritual Gifts," of "Spiritual Blessings," of "Spiritual Songs," of "Spiritual Understanding," of those things which are only "Spiritually discerned," by use of which people become "A Spiritual House," and offer "Spiritual Sacrifices" which is their "Reasonable service" or normal procedure. People who are thus "Spiritual" will seek to "Restore such a one" as has been overtaken in a fault, for they "Walk not after the Flesh but after the Spirit."

Observation reveals the landmarks of these Scriptural Zones clearly outlined on the World of Experience.

THE MENTAL ZONE is only too well recognized, but the Physical and Spiritual Zones must be distinguished from it.

THE PHYSICAL ZONE is that phase of man's complex

nature which is nearest to the earth, closest to the lower animals, dominated by animal instincts, affected by the nerves, and depends upon the outward senses.

Everything that pertains strictly to man as a material living creature has its place in this Physical Zone. His bodily instincts, desires, antipathies, beliefs, prejudices, pains, and pleasures all react upon his Mind and make it think, judge, decide, and command accordingly unless restrained by the Spirit. For the Body is the Zone of Sensation, as the Mind is the Zone of Decision, and the Spirit the Zone of Restraint:—the Executive, Legislative, and Judiciary departments of human nature.

Consequently man can exercise his intellectual faculties independently of the influences of his body, or he can permit his mind to think in accordance with the sensations of the body.

In this way a certain class of ideas demands Expression properly through the Physical Zone—ideas that relate to whatever is suggested by physical sensations, such as Cheerfulness, Hope, Admiration, Happiness, Joy, Ridicule, Defiance, Suspicion, Jealousy, Fear, Alarm, Excitement, etc., etc., all superficial and sensational.

The Spiritual Zone is that phase of man's complex nature which is furthest away from sense, and instinct, and material excitants. In this Inmost Man even "Pure Reason" must undergo scrutiny and restraint. The Intellect must bow beneath the scepter of the Spirit, and do its thinking under such domination.

Intellectual ideas then may be either purely mental, or suggested by the body, or moulded by the Spirit: three classes of ideas.

In this way a third class of ideas demands proper Expression through the Spiritual Zone—ideas that relate to sentiments instead of thoughts or sensations; for example Reverence, Worship, Awe, Solemnity, Sublimity, Majesty, Benevolence, Love, Peace, Contentment, Dread, Despond-

ency, etc. This is the Zone most appropriate to the pulpit, instead of the Physical Zone which is nearly universal.

THE WORLD OF HUMAN EXPERIENCE.

In all languages Humanity is called "the world," which may be due to an instinctive perception of a deep similarity between this Globe and Man.

The earth has its phases, of which the most frequent and therefore most striking are its changes from midnight through dawn to noon and through evening back to night again.

Human Experience also has changes or vicissitudes; some of which are fittingly symbolized by winter and summer, spring or autumn; others by equinoctial storms; others by the eclipses of sun or moon. But the most frequent and therefore impressive experiences are those that alternate like day and night, and seem really to be awakened by the unseen influences of those occasions. As the tides respond mysteriously to the fickle phases of the moon, so do inmost

sentiments ebb and flow in accord with the daily revolutions of the earth.

Day-time is Mental, Ordinary, prosaic, commercial, common, customary, neutral, monotonous; its interest is entirely intellectual, according with what is done rather than with surroundings. If one's occupation is pleasant it is wholly due to his thinking so, as discontent is strictly that of the mind—in the ordinary day-time.

Noontide is Physical, Brightest, lightest, sunniest, happiest, invigorating; a decided change from the rest of the day. The sun seems to be rejoicing "As a STRONG MAN to run a race," and its emphasis of the physical, bodily, muscular, nervous, excitable, and material impresses men likewise. Sunshine is the great healer, and invigorator, it destroys disease-germs and dis-ease of mind. Happiness, hope, and health are its three gifts.

These feelings are neither Mental nor Spiritual; they are not the result of a process of reasoning, nor are they deep instincts of the soul. Because the body feels warmer, the eye enjoys more light, the lungs get more ozone, the blood throbs with oxygen, and the senses gain a superficial impression of lightness, brightness, hope, and prosperity, for these reasons and for no other the whole being is made conscious of happy thought and feeling; the glistering sunshine drives away all gloom, for at noon only does man stand superior to his own shadow.

Night is Spiritual, Darkest, poetic, sentimental, unearthly, awe-inspiring, worshipful; its interest is neither mental nor physical, its sentiments do not proceed from reasoning nor from outward influences, but from unexplored recesses within. Here is a phase of experience as totally distinct from the Mental and the Physical, as night is from daytime and from noon. Night is the furthest from noon, the pulse beats so much slower, and vital forces are so restrained that night is the season of most frequent deaths.

As the bodily forces are weakest then, so the mental are

subdued. It is nearly impossible to compel the mind at night to think of commonplaces, to connect a chain of reasoning, to calculate the chances of cold commercial gains; even when artificial light is employed the absence of daylight (that is the natural excitant of the mind) keeps it from its best performance—which explains why morning is the best time for study and intellectual activity.

In the night-watches both mind and body wait upon the inmost Spirit. The mind of course acts but its thoughts are simply mental pictures outlined by the Spirit; the body retains its sensibilities but its physical feelings are the throbbing of heart-strings played upon by unmaterial hands. Hence night is the time when the "Heavens declare the glory of God."

Jesus knew this truth, that night-time is spiritual, daytime mental, and noontide physical, for he sought the seclusion of Gethsemane shadows for his greatest spiritual experience: midnight was his chosen time for prayer; and when his spirit went out darkness came upon the land. In the day-time he taught; and at the noon hour he appealed to the physical prejudices of the Samaritan woman.

The Jewish Tabernacle also displayed these truths. In the outer court was sunshine, and the physical expressions of humanity, those bodies that must suffer, and be consumed. Before the Holy Place there was an open curtain which permitted daylight to enter but not at its brightest. Here was the Mental stage of worship. The Candlestick, Shewbread, Altar of Incense, and the Vail are all designed to instruct the worshipper and produce in his mind those intellectual ideas which are preliminary to a change of heart. But the Sanctum Sanctorum of spiritual adoration before God Himself, was a cubical chamber without either natural or artificial light. Its curtain was unbroken and there was neither window nor candlestick. So far as man was concerned there was midnight. Its only light was supernatural: for the Flesh warreth against the Spirit, hence the

sunshine which excites the carnal must be shut out from the spiritual. Real worship must be performed in secret; true prayer must be with closed eyes, or inside a closet with the door shut tight,—the nearest approach to midnight possible to man.

See these three phases illustrated in the life of Peter. It was at noon, under the burning rays of the Syrian sun, while he was exposed to its influences on the housetop that he had visions—of what? Something to EAT, because noon-time is physical. It was in the ordinary daylight that he displayed his intellectual peculiarities, such as arguing out the necessity for appointing another Apostle, because daylight is mental. But it was in the densest midnight that his Spirit was most deeply affected, so that he went out and wept bitterly, because night is spiritual in its influences.

THE THREE MODES OF DELIVERY.

Preaching is entirely concerned with human experience. With Terence every Preacher could say "Nothing that relates to Man can seem indifferent to me."

Theology has no place in the pulpit as an abstraction, though it may in the study. Only those doctrines that touch upon man's life and experiences are to be preached.

Knowledge of the doctrines themselves is not sufficient, there must be an adequate Delivery of them into the proper departments of the hearer's complex organism.

Nature and Human Nature must agree. Such striking peculiarities of a threefold experience must certainly have natural means of communication:—There must be three modes of expression.

People are familiar with the fact that Mental conditions possess a peculiar mode of expression so effective that intellectual ideas can be perfectly transferred from one mind to another. The Mental Mode is thoroughly understood.

The only question then concerns Physical and Spiritual means of communication; whether the Mental is sufficient for all purposes or whether there are modes of exciting Spir-

itual and Physical impressions distinct from the Intellectual and more effective than it could possible be.

It is patent to the most superficial observer that language alone is not capable of expressing subjective conditions and therefore not capable of impressing them. Language, without the additional, distinct, varied, powerful, and yet mysterious resources of what is termed Delivery can express nothing but thought—no feelings, no sentiments. But everybody invests language with more or less of these auxiliary powers, though ignorant of their nature and influence.

Consequently people have come to regard language as a single and sole mode of expression, and, as a result Mental conditions have usurped the entire realm of experience. On every hand and at every moment hundreds of facts were ready to disprove it, yet this has come to be the basis of an "Intuition," that is nothing but prejudice petrified in ignorance, complacently called "Nature."

Any preacher who attempts to convey a Spiritual impression by means of a Mental expression will utterly fail. Becoming excited, or angry at the people whom he supposes to be at fault he resorts to a worse error, because further from the Spiritual Zone, by making use of some Physical expressions, such as weeping, shouting, ranting, pounding, stamping, etc., etc.

The Professional Church-member Manufacturer, who perforce must disregard Spirituality, or Doctrine, everything that does not compel people to do what they might not if they did really think or pray about it: such a man must excite people, not move or teach them, though claiming and pretending to do both. If he is successful in his business he will employ exclusively the Physical Mode of delivery, and will excite people in proportion to his skill in the Physical Zone—the easiest of all.

But the cautious, faithful, Pastor who feels the responsibility of feeding the lambs and tending the sheep, he is

likely to fail as a "Revivalist" just because he shrinks instinctively from this physical excitement that is made to answer for conversion. Pushed by an ignorant membership, themselves Past Masters in this degree of Religion, he may go through the motions of "holding a revival," but there will be few "results," because the Physical Mode, the natural delivery for excitement will be ignored. Sermons that are instructive and perhaps spiritual will be delivered in either the Mental or the Spiritual manner, as they should be, and those "few" who are converted will prove to be "Such as should be saved,"—but alas! they don't count for much in the reports.

Preachers who habitually employ the Spiritual Mode of expression are noted often for their "poor sermons," and perhaps "poor delivery," because they do not rant; yet they build up their people in the most holy faith, and gradually smooth out the spots and wrinkles of their churches. An indefinable influence pervades their ministrations which excites Spiritual instincts in spite of the neglect of everything which ordinary maxims enforce as necessary.

There is then just as truly a Spiritual Delivery, and a Physical Delivery, as there is a Mental. So that the Preacher has the ability to employ a Voice that is either Physical, or Mental, or Spiritual; Gestures that are Physical, or Mental, or Spiritual; Attitudes, Movements, Facial Expressions, Inflections, Emphases, etc., etc., that are Physical, or Mental, or Spiritual.

Here is the Natural and Scriptural Basis of Expression in the Pulpit and out of it. Although it is natural, yet because it has been neglected and ignored for centuries, and because conventional maxims are somewhat opposed to it, our instincts have become too perverted to be trusted. Hard practice in the exercises of the following Chapters is necessary to liberate the preacher and make him what God intended everyone to be.

CHAPTER XIX

THE THREE VOICES.

"SUSCEPTIBLE persons are more affected by a change of tone than by unexpected words" wrote that close observer George Eliot. It is well known that thought may be expressed in many other ways than by words, and even words themselves need the interpretation of emphasis, inflection, pause, tone, or gesture to make their meaning certain.

Nothing about speech is more remarkable than the unlimited variety of the human voice, unless it should be its mysterious influence. Nevertheless many people who depend upon the voice for their success hold tenaciously to the theory that rhetoric, language, words, and logic are everything and voice nothing. They think the voice is a single instead of a complex method of making language audible, and one which is so natural that it asks no attention, and so unimportant that it deserves no training.

So long as one is not a mute, and has no serious throat-trouble he is supposed to need no training beyond that of the Intellect—hence that illogical reversal of scripture, educating the man called to SPEAK by making him a man taught to *think*. But Gardiner Spring, commenting on that fearful thirty-third chapter of Ezekiel, said "If a man is a mere blower of the Gospel Trumpet he ought to know HOW to blow it."

THREE KINDS OF VOICE.

Instead of speech being some simple and single act of enunciating words, like a talking-machine, it is more com-

plex than anything produced by the ingenuity of man.

Some peculiarities of the voice are universally recognized, such as high or low, loud or weak, harsh or sweet, but every single one of these, with all other vocal actions, may be produced in three different ways making three different Voices.

Until the Laryngoscope was invented the world was ignorant of these wonderful changes accompanying vocal expression.

Now the vocal cords may be seen in their production of every possible sound. The tiny mirrors have actually reflected light enough to dissipate the obscurities of elocutionary tradition, and reveal the sure basis of natural expression.

Excluding the Falsetto, which is abnormal, every variety of sound may be produced in three distinct ways; 1st with the "glottis lips" close together as possible to produce any sound; 2d with the glottis lips as wide open as possible; and 3d with the glottis lips midway, neither tense nor loose.

In the Close position of the vocal-cords it is evident that the least amount of breath can pass through, and that the quality of sound so made must be rougher, more rasping, intense, or shrill.

In the Open position it is just as evident that there must be more breath required to rush through the wider opening in the Larynx, and that the quality of sound will be smoother, softer, and deeper.

In the Middle position of the glottis there will be a medium amount of air used, and the quality will combine both extremes in a moderate degree, being neither shrill nor deep, smooth nor rough.

Here is the physiological revelation of the means of expression provided by nature for the communication of the three conditions of human experience mentioned in the previous chapter: the scientific proof of the scriptural teaching.

THE PHYSICAL VOICE is that produced by a Close Position of the glottis lips, in which position all ordinary vocal peculiarities may be exercised at will. Variations of Pitch, Inflection, Force, Speed, and Tone may all be made while the glottis is in this open position, which imparts to each and all sounds an additional peculiarity of its own. It is this subtile quality so produced that communicates Physical impressions.

THE SPIRITUAL VOICE is produced by an Open Position of the glottis lips, in which position all variations of vocal effect may be exercised, and receive a peculiar quality in addition that communicates Spiritual impressions.

THE MENTAL VOICE is produced by a Middle Position of the glottis lips, neither close nor open, in which all vocal expressions are possible yet they will be tinged with the quality of tone that naturally accompanies Intellectual ideas.

How far in advance of Science was the Apostle who said "There are, it may be, so many kinds of voices in the world, and none of them without signification." Many Elocutionists and educated speakers are ignorant even now of this truth. A musical ear, sensitive nerves, and correct taste may lead people to properly manage the larynx, but ignorance of the three distinct Voices robs them of completest mastery and power.

Of course anatomical knowledge is in the brain not in the throat. The only way to learn these voices is by using them. But this much has been explained to arouse the desire necessary for practice to be undertaken. The voice, that supreme organ of influence, has suffered most from prejudiced ignorance, so that some physiological evidence becomes necessary to argue the necessity of vocal training.

To Learn these three voices is therefore the first duty of everyone who desires to speak properly—not to say effectively. It is as much a falsehood to express for example, a Spiritual sentiment Physically, or Mentally, as to use a mis-

leading word. Hypocrites are especially skillful in this vocal duplicity—using any Voice at will to accomplish their purposes. Preachers who misrepresent their message by ignorantly using a Voice not suited to their meaning, not only cause misunderstandings, but arouse animosities, and ultimately a muttered reputation of insincerity.

Nothing is gained by thinking of the movements of the glottis, that will take care of itself; what must be done is to train the ear to recognize the three sounds which can then be produced at will.

It is difficult to impart sound by means of written words. The living teacher is needed for the best results and quickest progress. But where honest effort is made the following directions will prove valuable.

I THE MENTAL VOICE is perhaps already acquired, because modern education and customs are exclusively intellectual. Being the medium voice, neither one extreme nor the other, neither noon nor night, but Ordinary it calls for little practice even in those few who may have neglected its cultivation.

II THE SPIRITUAL VOICE is the best of all and also the next easiest to learn. We hear it, like all Voices, in those sounds of nature which are suggestive of similar ideas. For instance the moaning and soughing of the wind, the soft lapping of the waves on a moonlit beach, and every sound associated with night, darkness, solemnity, awe, dread, or deep spiritual emotions teach the Spiritual Voice.

Listening to the wind, or to an owl, or a flute, will tune the ear properly for this Spiritual Voice. Perhaps the easiest sound of this character to imitate is that of the distant lowing of kine. Jer. ix 10, Is. i 3, Neh. x3 6, Ps. l 10.

Without any muscular stiffness in the throat, but in an easy, lazy manner softly prolong the Moo—oo of a cow. Repeat this many times until the sound becomes a good imitation of a distant animal. Should there be any harshness, or stiffness, or muscular effort it is totally wrong.

Properly formed the voice will sound smooth as velvet even if uttered with the utmost loudness, and this smoothness must be patiently sought until certainly acquired. One proof of the Open Position being correctly formed is the necessity for a great quantity of breath even in the quietest utterance.

Another useful sound of the Spiritual character to imitate is the roaring of the wind. Use the word "Moan," take a full breath and imitate the wind as it blows around the eaves, and down the chimney in winter. Be sure that there is no tension of muscles upon the throat and no consequent roughness, or even harshness in the voice. Where several persons practice together there is less likelihood of mistake because each one will be told whether he correctly imitates these sounds and thus be saved from the pitfall of conceit.

Use in like manner the word "Roar" imitating the sound, but making sure that the same smooth musical quality, peculiar to the Open position, is obtained.

Now practice variations in pitch, force, etc., of the voice in this position using the vowel "O." First make it sound like a cow, then like the wind, then like a moan, then like an owl, a flute, etc.

After making sure that this vowel can be properly sounded increase the force without altering its character and especially without muscular effort beyond that of the diaphragm. Use as deep a voice as comes easy—for low pitch itself is spiritual—and change only the force, or loudness.

Begin with the O very quiet and subdued, but smooth and musical. Then sound another O a little louder. In this manner proceed step by step until the loudest O can be said without muscular contraction of the neck, meanwhile perfectly imitating the model sounds given above.

Vary the practice by using the same vowel, keeping at one degree of loudness, but making each effort higher or lower —not attempting the highest pitches without a teacher.

All other variations may be produced in the Open position for further practice, yet there must always be heard the same smooth, soft, mellow quality which is the peculiarity of the Spiritual Voice.

It will be proper at this stage to practice the Spiritual Voice with words, beginning with some word that is dark in character and therefore suits this quality. For instance "Eternity—thou dreadful thought." Repeat this hundreds of times with all attention centered upon the *ears* to train them, and through them to train the voice.

Now, in the same Spiritual tone precisely, and compelling the imagination to picture Jacob, alone, in the desert, at NIGHT, just awakening from that awe-inspiring vision, repeat his words, "How dread-ful is this place! this is none other but the House of God! and, this is the Gate of Heaven!"

Say this slowly, and low as possible, with the Open glottis, twenty times, the eyes shut so as to get the full effect, soon there will be felt a thrill such as Jacob experienced at the time.

Correctly employed, the Spiritual Voice will certainly produce spiritual emotions both in speaker and hearer. Keep up this practice until such result proves the mastery.

Coleridge's Hymn to Mt. Blanc has these appropriate words, for practice.

* * * * * But thou, most awful form,
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air, and dark, substantial black,
An ebon mass. Methinks thou piercest it
As with a wedge. * * * * * *
O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought. Entranced in prayer
I worshipped the Invisible alone.

Recite this slowly, because slow speed too is Spiritual, at a low pitch for the same reason, and in the Open,

smooth, Spiritual Voice, keeping the eyes closed that the sound may affect the ears. Repeat it thus a hundred times until the sensations of dread, prayer, and worship therein described, are distinctly felt.

When the ear learns the sound, and the feelings respond quickly, it will be time to practice passages not so intensely spiritual, which therefore are not so slow, or low, or smooth, all the while paying close attention to the character of tone, so as to preserve the peculiarity of the Open position.

"Take her up tenderly, lift her with care, fashioned so slenderly, young, and so fair." "Go thy way for this time: when I have a convenient season I will call for thee." "The heavens declare the glory," etc. "Behold what manner of love," etc. "Bless the Lord, O my soul," etc.

The Open Mode is undoubtedly the proper expression for prayer. Try the Model Prayer, "Our Father," etc., in the extreme Spiritual Voice and note how devout the *feeling* that results. Use a Prayer Book for this practice until the voice sounds exactly as it should. which is proved by a spiritual emotion of prayer being awakened.

Clergymen who habitually read a Litany tend toward the Physical mode of the voice which sounds cold, heartless, formal, and almost sacrilegious. Non-liturgical ministers incline toward the Mental because their minds are actively composing, and usually thinking more of words than of prayer. This Mental mode of prayer creates that impression of insincerity, hypocrisy, and professionalism which has become notorious concerning clergymen.

The preacher who would shun every appearance of evil can easily avoid both of these faults by acquiring the Spiritual mode of the voice, the only one natural to the sentiment of prayer. Let him correct in private his vocal habits until he can "Pray with the understanding also," at any time and place.

III THE PHYSICAL VOICE is inappropriate to the pulpit but for the sake of completeness must be explained.

Keeping in mind that the Physical Voice expresses whatever is strong, vigorous, material, sensual, or exciting, affecting the superficial bodily senses more than the mind or the spirit, its exemplification in nature will soon be recognized.

The crash of a falling tree, the mighty rush of a tornado, the clear ringing notes of a woodman's axe, the barking of a dog, crowing of a cock, etc., all illustrate this tone in its extreme quality.

It may have any pitch, speed, or force, but prefers high pitch, fast speed, and loud force,—themselves Physical expressions.

In this Physical, Brightest, Close Position of the voice very little breath is required so that any Physical tone may be sounded a long time on one breath, which constitutes a good proof of its correct formation.

The ear—the only vocal teacher—should listen carefully to the difference between the sound of a flute, and that of a clarinet, or violin. Flute tones, which illustrate the Open, or Spiritual Mode, are smooth, liquid, mellow, clear, and whether high or low, loud or soft have no roughness whatever. On the other hand strings and reeds which illustrate the Close, or Physical mode, have a peculiar buzz, or biting, "pungent" sound that tends toward roughness even when quite musical.

The same distinction is heard between the voices of women, that are smooth and therefore Spiritual, and those of men which are rough, with that peculiar buzz, or twang, that sounds so strange in a boy whose voice is "changing."

Singing against the edge of a piece of paper produces an extreme quality of the Bright, or Physical Voice.

Take "Splits and sunders" and imitate the splitting of a vessel against the rocks in a terrific gale. Pronounce "S-P-LITZ" with intense pressure of the mouth and a tone that sounds like what it describes, and then carry the same sharp, rough quality of voice over into the word "Sun-

ders." If much breath is required the Close glottis position has not been learned.

When this Physical mode is learned the voice becomes clear in spite of "colds," and very penetrating at any pitch. For this reason the Bright voice is valuable in large halls, open-air addresses, and wherever there is difficulty of hearing. No extra loudness, or change of pitch are needed when this quality can be commanded. It is excusable then to use it because the acoustical circumstances will soften it properly. But in ordinary rooms, or as a vocal habit it is an abomination to be shunned.

Extreme Transition Practice from Darkest to Brightest, Spiritual to Physical will now be possible. Use this realistic description of the wind by Austin Dobson.

How it roars, roars, roars,
In the iron under-caverns,
In the hollows of the shores;
How it roars anew and thunders
As the strong hull splits and sunders,
And the spent ship, tempest-driven,
On reef lies rent and riven—
How it roars.

Down to "shores" imitate the howling wind, in the Dark voice, then change gradually to a brighter quality as the thought is changing from the sound of the wind to its physical force, until the extreme Physical is reached at "RENT AND RIVEN" whereupon the voice suddenly drops in pitch and becomes smooth to imitate again the Dark, dreadful, awe-inspiring sound of the wind, in "How it roars."

In the pulpit imitative sounds are of course never used, their purpose here is simply to train the nerves of ear and larynx to command at will these wonderful resources of expression. Every new sound must be learned by overdoing, after which it may be properly modulated.

People who have given little study to natural expression may not see the kinship of smooth tones with spiritual emo-

tions, and rough tones with physical ideas.

There are for example two kinds of groans, one the result of physical pain, the other the outcome of spiritual suffering; the former is rough, harsh, penetrating, "lusty," and tends toward a scream; the latter is low, soft, smooth, subdued, repressed, and tends toward a gasp or a sigh.

This latter kind of moan or groan is strictly spiritual, and instinctively accompanies spiritual emotions. For instance it was not physical pain that Jesus expressed as he saw Mary and the Jews weeping over the death of Lazarus when "he groaned in SPIRIT, and was troubled." Spirituality finds its deepest expression in the very sound made by the moaning wind, the cooing dove, and (see Joel i 18) the lowing kine:—"For we that are in this tabernacle do groan, being burdened;" just as "The whole creation groaneth, and travaileth in pain together until now," which cannot mean physical pain, because "Not only they, but ourselves also which have the first-fruits of the SPIRIT, even we ourselves groan within ourselves, waiting for the adoption."

As the glottis lips separate more and more from the Close, or Physical position, through the Medium, or Mental position, to the Open position the sound expresses more and more spirituality of sentiment. Carrying this movement to its greatest extreme a groan results, and then the vocal cords open so wide that no sound is produced except that of the breath rushing through the larynx, which sound is called a sigh or gasp, but not utterance.

Note, now, how accurately the Bible describes this vocal process in connection with the utmost spiritual idea possible. "The Spirit itself maketh intercession for us with groanings which *cannot be uttered.*" What science has been centuries in barely discovering the Scripture has clearly taught with scientific accuracy, but thousands of preachers will still reject its testimony, scorn such information, and continue to quarrel with their circumstances.

Moderate Transition Practice should be zealously

undertaken after the extreme Spiritual and Physical Voices have been mastered.

Imagine yourself entering the home of a friend whom you see on the floor gasping and moaning as if about to expire. At once the deepest sentiments of sympathy, benevolence, pity, apprehension, awe, and dread are aroused as you say "Poor fellow! Let me run for the doctor," of course in your lowest, smoothest, "kindest," and strictly Spiritual tone.

Next imagine yourself at the doctor's office, your sympathy has had time to subside, or shrinks at any rate from a stranger, so as a mere matter of information you say "My friend is ill, I wish you to go with me." This is said in the Ordinary, common-place, every-day, business-like, Mental voice.

Finally imagine that you return to the home of your friend who leaps to his feet and laughs at your wasted sympathy. This arouses feelings of pique, anger, etc., which are strictly Physical, as you say "You RASCAL! I'll pay you back some day."

Practice this until the three kinds of voice become familiar. When once the ears are open to these Voices it will be wondered why they were not recognized before.

Nature is replete with models of these three voices; Scripture is filled with illustrations; and literature in its abundant examples almost enunciates the doctrine of this Chapter. In the following exercises the Physical Voice is indicated by *Italics*, the Mental by ordinary Roman type, and the Spiritual by **darker type**. The extreme quality is indicated by CAPITALS. In reading them aloud strive to use the smooth tone for the **dark type**, the harsher tone for the *Italic type*, and the ordinary quality for the ordinary Roman type. Unless this is fairly well done these quotations will be useless, and should be deferred until the previous exercises are more thoroughly employed.

"To him who in the love of nature holds communion with her visible forms, she speaks a various language. For his *gayer hours she has a voice of gladness, and a smile, and eloquence of beauty, and she* glides into his darker musings with a mild and healing sympathy that steals away their sharpness ere he is aware."

"And he said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and *washed and—I received SIGHT.*"

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus *Christ of Nazareth, rise up and WALK.*"

Practice in the Physical Voice.

"*For I know that my Redeemer liveth.*"

"*Whatsoever He saith unto you, do it.*"

"*Am I a dog, that thou comest to me with staves?*"

"*SEE! What manner of stones! and, what buildings are here!*"

"*Lord, even the DEVILS are subject unto us!*"

Practice in the Mental Voice.

"What is that to us? see thou to that."

"Take thy bill, and sit down quickly, and write Fifty."

"There was a man sent from God, whose name was John."

"What will this Babbler say?"

"What is Truth?"

Practice in the Spiritual Voice.

"It is enough! Now, O Lord, take away my life, for I am not better than my fathers!"

"Let not God speak with us—lest we die!"

"It is a spirit!" "It is his angel!"

"Behold, now, I have taken unto me to speak unto the Lord!"

"He is despised, and rejected of men!" etc.

"Praise God, from whom All blessings flow." Nearly all hymns require this Voice.

CHAPTER XX

VOICE MEANINGS.

THE three positions of the glottis impart their peculiar quality to any sound that can be produced, making it express mental, physical, or spiritual ideas. But after a sound has been formed in the larynx it can be greatly modified by the pharynx, palate, nose, mouth, cheeks, tongue, teeth, and lips.

So many modifiers of tone must be capable of forming an innumerable variety of sounds, each one of which has a meaning of its own irrespective of the meaning imparted to it by the position of the glottis.

It is self-evident that many of these tones of the human voice must be unsuited to the pulpit. But the following seven varieties should be mastered by every ambitious speaker, whether he uses them or not.

1st, **The Whispered Tone** means SECRECY, apprehension, dread, weakness, etc. This is not a whisper but the Aspirate, a tone mixed with whisper. Occasionally used in the pulpit it is extremely effective, but it is often an habitual defect, and a cause of throat troubles. Practice: "Take thy bill, and sit down quickly, and write fifty." "Take heed what thou doest, for this man is a Roman." "Lord, is it I?"

2d, **The Rough Tone** means HATRED, it approaches the snarling growl of a snappish dog, and indicates just such a character. It is often called Guttural because it is in the back of the throat, and not made easily, but the muscles all stiffen as if for a quarrel and squeeze the throat. Of

course such a quality is out of place in the pulpit excepting occasionally to interpret certain Scriptures as "Beware of dogs, beware of the con-cision." "Get thee behind me, Satan." Psalm cxxxix 22, Prov. iv 14, Eph. v 11, etc.

3d, **The Nasal Tone** means CRITICISM, ridicule, sarcasm, etc. This also is out of place in the pulpit, excepting for occasional effect:—"That which *they* build, if a *fox* go up, he shall even break down their stone wall." Acts xxiii 3, Matt. iii 9, I Cor. iii 4, especially John ix 30. Nearly all untrained speakers "talk through the nose," consequently their language inevitably gives the impression due to this Nasal quality; namely, sarcasm, ridicule, boorishness, vulgarity, etc.

It may be quickly cured:—hold the nose and say something, for instance, "Persevere," first as nasal as possible, then as clear as possible. A few minutes daily for a week should remove all nasality, and render the voice clear as a bell. Keep it so.

4th, **The Common Tone** means SELFISHNESS, indifference, conceit, superiority, caste, bigotry, etc., etc. It is the tone one uses when absent-minded, absorbed in something else, or when talking to any unwelcome visitor. Practice the tone of superior indifference used by the priests who answered Judas "What is that to us? see thou to that." After acquiring command of this "common" and meanest of tones resolve never to admit it to a sermon. Yet just this is what thousands suppose to be the much-admired "Conversational" tone. It is alas! employed in conversation, but it expresses the extreme of impoliteness. It is here given just that it may become understood well enough to be abandoned, excepting for an occasional means of interpretation.

5th, **The Conversational Tone** means FRIENDSHIP, sociability, interest, etc. It differs from the last in having a certain vivacity about it that shows interest in the subject and respect to the person addressed. THIS IS THE PROPER

TONE FOR PREACHING, the others being used for variety and special effects. It is quite the opposite of the Holy Tone.

Its wonderful ease of production and happiness of impression make it worth any cost to acquire: yet this can be done in a few weeks. Have some faithful friend criticise until real interest and vivacity come into the voice. "The maid is not dead, but sleepeth." "Whatsoever he saith unto you, do it." Romans vii, and especially John ix.

6th, The Musical Tone means BEAUTY, kindness, love, goodness, and everything physically or morally beautiful. It is the speaking voice made sweet. This is somewhat difficult for men to acquire, especially without a teacher. Most women and children use it habitually; listen to them. The best results come from holding a chord on organ or piano, and then talking, but *not singing*, easily, patiently, hundreds of times until ear, nerves, and voice gradually become *tuned* to a musical sweetness they had lost since childhood. It may take months for the quality to develop. "And he showed me a pure river, of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." I John iii 1, Luke xv 24, Psalm ciii, Is. liii, Luke vii 6.

7th, The Full Tone means GRANDEUR, etc. Being made by the full chest, full lungs, full throat, large air-passages it represents large things, grand ideas, heroism, nobility, etc., etc. This is generally called Orotund which is however interpreted to mean a big noise instead of a full quality. To avoid the pomposity and affectation so commonly associated with the term "Orotund," a more correct name "Full Tone" is here given. Yelling, as well as affectation, kills this quality, and belittles the thought.

To make it correctly, the *feeling* of grandeur, bigness, heroism, etc., must be keen, when the throat left to itself will swell out like a bird's and utter a pure, round, full, sweet, pervading volume of sound that impresses every

hearer effectively. Practice Rom. viii 38-39, Psalm viii 4, Mark xiii 1, Psalm xix 1.

Further Modifications of every Quality of Tone may be made by Pitch, Lung-pressure, and Velocity, each of which adds a peculiar meaning of its own like prefixes and suffixes to words.

Everybody knows that excitement naturally uses a higher key than calmness. It is quite as well known that high-pitched sounds betoken superficial feelings and low sounds express deep emotions, while calmness always uses the medium key.

Why is it that Preachers violate these suggestions of that "Nature" which they conceitedly assume themselves to be following? Young said "The Course of Nature is the Art of God;" to which Holland added "Nature is the master of Talent: Genius the master of Nature." Because "Everyone is as God made him, and generally a great deal worse" interposed Cervantes. "The whole trouble," writes George MacDonald, "is that we wont let God help us." That eloquent Apostle who attended the best schools and studied so faithfully that he "profited above many" of his equals, gave us the principle for acquiring naturalness in saying "WORK OUT your own * * * for God worketh in you." God makes the grain but "He that will have a cake out of the wheat must tarry the grinding," suggests Shakespeare.

Nature in and out of the pulpit is vastly different. Nature is all right, but man is oftentimes all wrong. Talmage says "Be natural, but let it be an improved naturalness." Persons of an indolent tendency claim that the truest delivery is "to feel," which means—trust to luck. But Cicero knew that "Everyone cleaves to the customs he happened upon, as a wrecked sailor to the particular rock against which he has been cast by a tempest;" which explains why those who oppose training for the pulpit as "artificial" are noted for a peculiarly unnatural delivery.

They may commence to speak in a quiet manner on a medium pitch as they should, but oftentimes sooner than later their voices rise up to the screaming point if not beyond, when they are discoursing of the deepest and most serious subjects. Austin Phelps said "We are but men. We cannot preach by telegraph; the lightning does not play upon our tongue; the bees did not drop honey on our lips in our cradles." Laziness and luck are not Nature.

Most preachers are as afraid of training latent faculties as Peter was to admit converted Gentiles to the church: but we should call no study, practice, method, or Art "common, or unclean" that God has manifestly used. This easy-going method of doing one's life-work is too prominent in everything to be tolerated as it is in the pulpit. Christians are drifting with the stream of naturalness too in theological matters, trusting their "feelings" with regard to Scripture instead of searching to see whether these things are so, and then doing their duty. Consequently wrecks of drifting churches everywhere obstruct the channel of christian progress.

That much deplored "Dead line in the Ministry" is really the line of laziness. It were better for some to have had two talents instead of five if three had to be buried.

A minister should least of all men dare to presume upon talent, genius, or superior fitness: his best can only be proved by efforts. Quarles expressed this tersely:—"Be always displeased at what thou art, if thou desire to attain to what thou art not." Even divine gifts, by the laying on of Apostolic hands, did not excuse Timothy from study, for Paul commanded him, and of course still more those not so gifted, "NEGLECT NOT the gift that is in thee * * * MEDITATE upon these things; give thyself WHOLLY to them; that thy PROFITING may appear in all."

The greatest preacher must be the greatest plodder; on the principle that "He that would be greatest among you let him be the slave of all." The conventional word "min-

ister" meant "servant," etc., but is now interpreted to mean gentleman. Yet there is ever an equation between "gentleman" preachers and failures. Dr. Samuel Johnson said "I envy not a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life;" or, as Carlyle puts it, "The greatest fault, is to be conscious of none."

Advice, however, never educates, and because of its cheapness is undervalued. And then personal habits are embalmed mistakes which, though offensive to others, are cherished as sacred relics. Dr. Ware wrote years ago—"Thus multitudes suffer themselves to be satisfied with the most indifferent attainments, and a miserable mediocrity, without so much as inquiring how they might rise higher, much less making any attempt to rise."

KEY, OR PITCH,

Adds Emotional Characteristics.

So easy an acquisition as the Key or Pitch of one's voice is yet left to the *un*natural influences of the "occasion" to ruin the sermon it misrepresents.

A child knows that the preacher is NOT "natural" when he talks about eternity, love, etc., in the pitch suited to an alarum of fire! When such a preacher—whose name is Legion—does "let his voice fall" how restful is the effect in natural appropriateness.

Every voice has its highest, its lowest, and its middle pitches. No two people have voices alike in key-note, or in range, but the highest, lowest, and medium pitches of one convey the same meanings as the highest, lowest, and medium pitches of another.

The Highest Pitches are superficial, excited, nervous, and removed from depth of thought or sentiment. One who is frightened more than hurt will yell: whereas deep anguish utters subdued groans in dark quality and low pitch. Happiness, and all superficial pleasures that pertain to health, or "animal spirits," naturally play upon the high-

est keys of the voice.

The Lowest Pitches are deep, quiet, lasting, and removed from excitement, or external influences. Pains and pleasures that affect the inmost self rather than the flesh and nerves, that are spiritual rather than physical, always use the lower ranges of the voice in pitch.

The Medium Pitches are therefore neither superficial nor deep, physical nor spiritual, excited nor quiet, but Ordinary and therefore the natural keys for daily affairs, conversation, descriptions, argument, and everything of an intellectual character devoid of emotional excitement. At least nine tenths of every sermon require this middle range of the voice to be truly "natural." As each of these three Ranges of Pitch may be profitably sub-divided into three there are:—

NINE PITCHES, OR KEYS.

Uncontrolled.	9	*Great is Diana of the Ephesians!*
Wild.	8	*Not this man, but Barabbas!*
Excited	7	*Hosanna in the highest!*
Enthusiastic.	6	Even the Devils are subject unto us.
Animated.	5	Repent, and be baptised, every one of you.
Earnest.	4	Blessed are the poor in spirit.
Calm	3	No man can serve two masters.
Serious	2	Judge not, that ye be not judged.
Solemn	1	Betrayest thou the Son of Man with a kiss.

Common-sense instantly decides that THE HIGHEST PITCHES ARE TOTALLY OUT OF PLACE IN THE PULPIT, because they are the natural language of excitement, worldliness, carnality, superficiality, that "war against the soul." To prove that this is not mere taste, or opinion let every doubter practice these Nine Pitches. Begin with the lowest key possible, and raise the pitch gradually until at number 9 the voice almost "breaks" and is yelling lustily like those Ephesians. Repeat this exercise upwards and downwards until the nine pitches may be easily and instantly commanded. It will then be evident

to one's own ears that the 7th, 8th and 9th pitches are out of place in the pulpit, unless to represent extreme carnality. It should ever after be impossible to yell, scream, shout, bellow, or rant, in the pulpit when its "natural" meaning is both known and mastered.

Dr. Broadus called attention to the wonderful effect of "A few sentences then striking precisely the RIGHT KEY." Practice in these pitches several times daily will reveal what is "precisely the right Key."

Nearly all untrained speakers yell or scream just because they foolishly choose to be "natural." Feeling excited, it is "natural" to use the high pitch that expresses excitement. But the ideas they are to preach are not exciting, hence to be "natural" as to their bodily feelings is to be unnatural as to their message. And, since they are not to preach *themselves* it is wrong to give way to "nature" in the pulpit; "For the weapons of our warfare are not carnal."

Consequently the voice should be trained *out* of the pulpit that it may preach correctly in the pulpit.

Whenever excitement threatens to overpower the preacher it is well to sing bass just before the sermon: or if troubled in the discourse make a long pause, taking three or four very deep inspirations, which effectively quiet the nerves, meanwhile *thinking bass*, before commencing a new sentence.

LUNG-PRESSURE,
Adds Physical Characteristics.

Loudness of the voice is entirely the result of air-pressure, and coming from the abdomenal muscles it necessarily expresses physical ideas. As the body dominates the mind so will the loudness increase, but as the body becomes subdued so will the sound. Loudness is physical, Softness is spiritual.

Probably the reason why preachers speak so much louder than necessary is because they feel the need of *some-*

thing and suppose it to be that.

The mistake consists in not knowing the distinction between loudness and intensity. Loudness is in the lungs, Intensity is in the nerves.

Intensity is the opposite of loudness, so that they can never come together. Bravado is loud-mouthed, courage is quiet, subdued, and thrilling. Coarseness, roughness, brutality, hilarity, conceit, excitement, etc., all increase the lung-pressure. Loud talking conveys these impressions and modifies the language in this coarse way.

It must be evident that LOUDNESS IS EXTREMELY OUT OF PLACE IN THE PULPIT.

Yet the majority of preachers persist in yelling and shouting, and creating a false impression by this means—their sermons being more sound than doctrine.

Calling at a distance, military commands, and excited shouts naturally require greater physical force and demand loudness for their expression.

Of course large buildings demand a greater lung-pressure than small ones, but this is no excuse for shouting as if "to split the ears of the groundlings." Distinct utterance, deliberate speech, and a Brighter Voice make themselves heard actually further than a shout—which is "all sound and fury, signifying nothing," because the syllables are swallowed up in the reverberation.

THE NINE LUNG-PRESSURES.

Loudest	9	*Away with such a fellow!*
Louder	8	*O Baal, hear us!*
Loud	7	*Lazarus! Come forth!*
Strong	6	Men, Brethren, and Fathers, hearken!
Medium	5	Avenge me of my adversary.
Subdued	4	I will not let thee go until thou bless me.
Soft	3	Saul! Saul! Why persecutest thou me!
Softer	2	O Fools, and slow of heart to believe.
Softest	1	Lord, I believe, help thou my unbelief.

Practice different degrees of loudness and softness with

these sentences. Begin with the middle degree of force on number 5 and gradually increase the loudness until a yell is reached at number 9. Go backwards then. Repeat hundreds of times both ways until any degree of loudness (but especially softness) can be used at will. Good taste will restrain the voice in preaching to the lowest six degrees.

SPEED OF UTTERANCE,

Adds Mental Characteristics.

In proportion to the rapidity of utterance there is conveyed the impression of triviality, and in proportion to the slowness of utterance is conveyed the impression of importance. Speed then indicates the value, or importance, of the idea in the mind of the speaker.

Whenever one is speaking of unimportant matters in which he takes little interest the utterance naturally becomes rapid; as, for example the auctioneer who cares for nothing but a sale rattles off the prices unintelligibly "One-dollar-one-dollar-one-dollar-one-dollar" but when the sale is made he speaks very slowly, "Put that down to Mr. Smith at one twenty-five." This is the natural use of speed.

A pastor has been known to rattle off in the same "don't care" speed the notices of meetings for prayer, preaching, and other religious purposes, after which he very slowly announced a fair, concert, or entertainment for making money. What is the impression? Is it not that he considers money more important than religion? This false impression was conveyed by a wrong speed of utterance—which could easily have been corrected. So in sermons.

Reading Hymns and Scripture in this rapid fashion belittles their truths. Of course portions of every statement contain unimportant words or clauses that should be hurried over, which will make more evident the contrast with the slower utterance of those that are more important.

Nothing is easier than to regulate the speed of speech, so there should be no excuse for blunders after the natural meaning of Velocity has been understood.

Reading Scripture, or chanting Prayers in "concert" develop a habit of hurried, undignified, and inappropriate quotation of them at other times.

THE NINE VELOCITIES.

Fastest	9	*Gold, silver, precious stones, wood, hay stubble.*
Faster	8	*As for this fellow we know not from whence he is.*
Fast	7	*Touch not, taste not, handle not.*
Rapid	6	Whereas I was blind, now I see.
Medium	5	Rise, take up thy bed, and walk.
Deliberate	4	Give us of your oil, for our lamps are gone out.
Slow	3	**Whatsoever he saith unto you, do it.**
Slower	2	**Lord, Be merciful to me a sinner.**
Slowest	1	**He that believeth not, shall be damned.**

Practice these sentences until any rate of speed can be commanded at will. Cultivate the slower degrees of velocity because they best suit the pulpit. Keep well in mind that Fast Speed means "Unimportant Ideas," whereas Slow Speed means "The Most Important Ideas."

Habitual rapidity of preaching detracts from the importance of what is said and tends toward indistinctness of utterance. A slow delivery tends toward heaviness by making every word weigh a ton. Variety of Speed is therefore necessary, and is the easiest cure for tiresomeness, and monotony.

CHAPTER XXI

GESTURE.

UNDOUBTEDLY the original language of mankind was that of signs, and Gesture remains the only universal speech to-day, by means of which one may travel amongst all nations and make his wants known. It is self-evident that such universal instincts must have meanings, and that gestures demand study like spoken language. One should expect to speak a foreign tongue from instinct as to employ correct gestures untaught. Latins and Orientals instinctively gesticulate. But the Saxons, who comprise most of the Evangelical preachers of the world, are inveterately opposed to outward manifestations of sentiments and therefore restrain every natural impulse to gesticulate. Consequently the majority of the earnest ministers and representative divines of christendom deprive themselves of the only language that is universal, and in its stead employ a meaningless jargon of hap-hazard motions.

Generations of hearers have come to associate the Holy Tone and incongruous Gesticulation with christianity, so that young preachers think it as orthodox as a catechism, to be learned by heart.

Gestures, good or bad, convey meanings to every hearer, young or old. The preacher may be unconscious of the meanings which the people clearly perceive.

Few elements of address are so easy to master as expressive gesture. But nothing is more difficult to teach by written instructions. The reader must attempt what is here described until the actual meaning becomes evident.

THE THREE ZONES OF GESTURE.

The most frequent gestures are those made by placing the hand in some position with reference to the body.

1st, **Above the Shoulder,** in any direction, front, angle, or side, means SPIRITUAL ideas; it indicates first, whatever is actually higher, and then what is deemed higher, such as heroism, respect, etc., and ends with the heavens, angels, and God. "O Holy star of hope." "Thou art clothed with light as with a garment."

2d, **Level with the Shoulder,** in any direction, front, angle, or side, means MENTAL ideas, it indicates first, what is on an equality with us, which means our fellows with whom we talk in the calmness of ordinary conversation or discussion, and then whatever we should be intimate with: ideas and sentiments that are worthy of acceptation. "This is a faithful saying." "Enter thou into the joy of thy Lord."

3d, **Below the Shoulder,** in any direction, front, angle, or side, means PHYSICAL ideas: it indicates first, whatever is really below us, and then what we regard as beneath our notice or under our control. Being nearest to the earth it is earthy, material, carnal, sensual, and tends down through degradation towards the devils and hell.

Why do preachers use this Low position so constantly, pounding their hands down as on an anvil, and making motions like a prize-fighter? "Get thee behind me, Satan." "Be merciful to me a sinner." "Though we, or an angel preach any other Gospel let him be accursed." "In me, that is in my flesh, dwelleth no good thing."

THE THREE MERIDIANS OF GESTURE.

In each Zone there are three positions for either hand to take:—as follows.

1st, **Straight Forward** in front of the shoulder: it indicates IMPORTANT ideas, whether because of their presence, or value, or certainty.

(a) Either hand stretched straight out in front of the

shoulder and on a level, expresses important mental ideas, or our equals who are supposed to be present. "Whatsoever thy hand findeth to do, do it with thy might."

(b) Either hand in front but held above the level of the shoulder indicates important spiritual sentiments, or superiors supposed to be present. "We are compassed about with so great a cloud of witnesses." "Be not deceived, God is not mocked."

(c) Either hand in front but held below the level of the shoulder indicates important physical statements, assertions, or experiences, or inferiors supposed to be present. "The devil goeth about like a roaring lion." "I can do all things through Christ which strengtheneth me."

2d, **At an Angle** towards right with the right hand, and towards left with the left hand; it indicates ORDINARY ideas, that are not very important, or very valuable, or very certain.

(a) Either hand at an angle but on a level with the shoulder, expresses ordinary mental ideas, or equals not supposed to be present. "Is any sick, let him call for the elders." "The wind bloweth where it listeth." "A certain man had two sons."

(b) Either hand at an angle but held above the shoulder-line, expresses ordinary spiritual sentiments, or superiors not supposed to be present. "Thou knowest the commandments." "I will arise and go to my father."

(c) Either hand at an angle but below the shoulder-line, expresses ordinary assertions and physical experiences, or inferiors not supposed to be present. "I thank thee that I am not as other men are." "The good that I would, I do not."

3d, **Sidewise**, either right or left, at a right-angle with the forward position: it indicates REMOTE ideas of things that are distant in time or space, or of thoughts that are removed from present importance in value or certainty.

(a) Either hand held out from the side but on a level

with the shoulder, expresses remote mental ideas, or equals that are far distant. "And why beholdest thou the mote that is in thy brother's eye." "But now ye also put off all these: anger, wrath," etc.

(b) Either hand held out from the side but above the shoulder-line, expresses remote spiritual ideas, or superiors that are distant. "How tedious and tasteless the hours." "Where is the blessedness I knew." "We trusted that it had been he which should have redeemed Israel."

(c) Either hand held out from the side but below the shoulder-line, expresses remote assertions or physical experiences, or inferiors that are far distant. "It hath been said by them of old time."

THE GEOGRAPHY OF GESTURE.

It will be seen from the principles just stated that the location of the hands around the body conveys the corresponding geographical ideas.

1st, **Present Locality**, or whatever is imagined to be present, and then whatever we ought to inhabit, are indicated by the FRONT position.

(a) When this front position is taken on a level with the shoulder it indicates present locality Intellectually considered.

(b) When the front position is taken above the level of the shoulder it indicates present locality Spiritually considered.

(c) When the front position is taken below the level of the shoulder it indicates present locality Physically considered.

2d, **Distant Locality**, or whatever is not supposed to be actually present, and whatever we ought not inhabit, are indicated by the ANGLE position.

In proportion as the hands approach the Front position the locality comes geographically nearer, and more eligible.

And in proportion as the hands go toward the Side position the locality and value recede.

The same modifications of meaning due to the Zones named in the Front position apply to the Angle and Side positions also:—Level hands mean Intellectual, Raised hands mean Spiritual, and Depressed hands mean Physical ideas that are distant.

3d, **Remote Locality,** or whatever should be removed far from us, are indicated by the SIDE position.

4th, **Most Remote** localities are indicated by stretching either hand directly out sidewise and at the same time *turning the whole body* so that the hand, or finger, points directly back of the platform. The face meanwhile looking at the audience, unless, just for an instant it glances at the imaginary distant scene. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting [now extend the other hand towards audience] to ever-last-ing, thou art God."

Points of the Compass should be correctly observed. If the hand points towards the right for north, do not use the left hand for north in the same sermon; etc., etc.

These matters of location are more important than preachers imagine. It is not necessary to be strictly accurate as to real geographical positions, but it is important to be consistent so that one gesture shall not contradict another.

THE ETHICS OF GESTURE.

Scripture tells us so plainly that it cannot be misunderstood:—

Good people, good thoughts, good locations, and everything that is right and true and noble must be with the Sheep ON THE RIGHT HAND.

Evil people, places, ideas and everything that is corrupt must be with the Goats ON THE LEFT HAND.

"Ye cannot serve God [right hand] and Mammon." [left hand] "I have no pleasure [left] in the death of the wicked, but [right] that the wicked turn from his way and live."

This Scriptural rule will improve the gesticulation of any preacher, and save him from the ridiculous mistake often made of jumping people and ideas all over the room.

THE EMPHASIS OF GESTURE.

Position Makes Emphasis. Someone has said "Gestures, like children, are made to be seen and not heard." Nevertheless all uninstructed orators play the anvil chorus. Once in a twelvemonth it maybe wise to use a noisy gesture to startle the audience into an emphatic reception of an unusual idea. But noises lose their effect if frequently employed like tapping a horse constantly with a whip.

The most serious fault of hap-hazard gesticulation is the endeavor to pound and beat ideas into the people by physical force. If the ideas are clear and the language proper such emphasis is useless.

Experiment several weeks with the following means of emphasis and note the improvement.

Strongest Emphasis calls for the FRONT position. If the idea is Spiritual, holy, good, etc., use the Right hand raised above the shoulder-line.

If the idea is Intellectual and good use the right hand on a level with shoulder; if the idea is not good use the left hand.

If the idea is Physical the hand takes the low Front position; good ideas with the right hand, bad ideas with the left. This low position is the one of greatest emphatic assertion based upon determination, will-power, conceit, etc. Properly employed it is very impressive, but used frequently [almost exclusively by untaught speakers] it loses its own influence and detracts from other gestures.

Degrees of Emphasis are marked by an ANGLE from the front. The degree of importance changes as the hand recedes from the Front (the position of greatest emphasis) towards the Side, which is the position of least emphasis. "The love of money [left hand at an Angle] is the root [hand at Side position, pointing towards the earth] of all evil."

THE GRAMMAR OF GESTURE.

Verbs that are emphatic, or graphic, demand A WAVE of the arm and hand to indicate motion. This need not be an imitative motion—for imitations are out of place in the pulpit—but almost any slight movement of the hand impresses the verbal force. If the verb is Spiritual in meaning the hand must move into the upper Zone; if the verb is Mental the motion is made towards the level Zone; if the verb is Physical the wave is made towards the lower Zone.

First Person, "I am," draws the hand in somewhat NEAR the speaker:—for Spiritual ideas towards the Head, for Intellectual ideas towards the Chest, for Physical ideas towards the lower chest or in extreme cases the Abdomen.

The hand must not touch the body, or come near enough to suggest touching, because the motion then becomes imitative and no longer a symbol.

Touching, or pointing at the Head of course refers to the brain, at the Chest refers to the heart, etc., etc.

Second Person, "Thou Art," extends the arm and hand straight FORWARD towards the hearer. "Thou art the man."

Superiors addressed demand the raised position, "Thou God seest me." Equals addressed demand the level position, "I beseech thee for my son Onesimus." Inferiors addressed demand the depressed position, "Thy money perish with thee," etc.

Third Person, "He is," extends the arm and hand towards the SIDE, to the right for good people, to the left for bad.

Superiors not present but "spoken of," require the right hand at the side above the level of the shoulder.

Equals not present but "spoken of," require the right hand at the side on a level with the shoulder.

Inferiors not present but "spoken of," require the right or left hand at the side below the level of the shoulder.

Present Tense takes the FRONT position. Since God

is omnipresent all references to Him take the Front and High positions. "The same yesterday, to-day, and forever." "Before Abraham was, I am."

Past Tense takes the SIDE position. "In the beginning God created the heaven and the earth."

Perfect Tense takes the ANGLE position. "He hath put a new song in my mouth."

Future Tense takes the FRONT position just like the Present Tense. The future is supposed to be in sight and therefore resembles the present so far as gesture can signify, the language and facial expression make the exact meaning clear. "They shall walk with me in white: for they are worthy."

* * * * * * *

This is as much of the beautiful language of Gesture as can be imparted without a teacher. What remains follows the principles already named but adds a beauty and a force surpassing the resources of Rhetoric.

Faithful practice of the exercises given will develop unsuspected powers.

CHAPTER XXII

ATTITUDE.

VERY decided impressions are conveyed by the attitude of the speaker. Cicero, who certainly understood the powers of Rhetoric, declared that "Nothing is more intelligible than the aspect, and it expresses every passion of the soul."

In this saying we have intimated the peculiarity of Attitude as distinguished from Gesture. Gesture is a language that expresses ideas. Attitude is not a language and expresses sentiments alone. While both are Emotional, yet Gesture more nearly approaches the Intellectual. Attitude is subjective, Gesture more nearly objective. But since both are combined they mutually act and react, with or against each other.

Said Addison, "Action is at it were the speech of the features and limbs, and must therefore conform itself always to the sentiments of the soul." Ovid noticed that "The silent countenance often speaks."

It begins to appear that every portion of the marvelous human body possesses powers of expression. "For the body is not one member, but many. And the eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary."

As Dr. Hoppin puts it "The whole man—eye, arm, finger, and body, as well as voice—becomes an instrument of God's Spirit."

Preaching cannot be done by types, or phonograph. Beecher said "The Power of a sermon is in the variety of faculties employed, and every one of a preacher's faculties should be used that the greatest good may come." Herbert expressed the same more quaintly "Use all things, do not grudge to pick out treasures from an earthen pot."

It is manifestly impossible to write, print, or read a real sermon. The language of a sermon is its least effective element. When the sermons of Whitefield are read they show no explanation of the effect they produced. It is because language is the outward form not the inward force, a locomotive engine with the fire out. What is it that is lacking? Only the Preacher, which is to say Only the Sermon.

Where is that voice? at a single intonation of which his audience has burst into tears. His eye? whose glance hushed thousands to silence, and pierced many a conscience. His manner? that was the admiration of cold critics like Sheridan and Franklin. His delivery? that brought the proud Chesterfield to his feet to rescue an imaginary beggar stumbling into hell. These are missing, and the Power is missing also. "How shall they hear without a preacher!"

Several Languages are to be used by every preacher who will do his utmost.

1st, *The language of Words*, which are necessary but reach no further than the brain. They are strictly mental, conventional, and unnatural.

2d, *The language of Tones*, which are the comments of the heart upon the words. These are natural but, like all things human, may be misapplied and become conventional.

3d, *The language of Features*, which interpret tones, as tones interpret words. Addison said "The Face is the epitome of the whole man, and the eye is the epitome of the face." Swedenborg declared that "In heaven no spoken language is needed, only the features are to be read."

4th, *The language of Gesture*, which reveals emotional impulses, objectively.

5th, *The language of Form*, which suggests beauty, truth, strength, etc., or their opposites. Grace of form is as necessary to the preacher as Truth of statement. Schiller said

> "What as Beauty here is known,
> We shall as Truth in some hereafter know."

6th, *The language of Attitude*, which is Form modified by sentiment.

7th, *The language of Mind*, which is that mysterious psychic force called Personal Magnetism. Although perfectly natural, and never conventional, yet it must, like all languages, be mastered and consciously used.

8th, *The language of Character*, which ennobles or degrades all outward expression.

A Trinity of Expression is revealed by this analysis: —Verbal Expression, Physical Expression, and Psychic Expression, and these three must agree in one.

A preacher whose language and delivery were perfect but whose moral and spiritual conditions were wrong would be termed a hypocrite, unfit for the pulpit.

One whose character and delivery were excellent but whose statements were illogical, heterodox, or unintelligible would be pronounced unfit for the pulpit.

Why not also condemn those whose character and language—psychic and verbal expressions—are proper but whose physical preparation is lacking? Any one of these elements of preaching will overbalance the rest and give the impression of insincerity.

Attitude, for example, has its truth and error as much as doctrine or life. If it were very difficult of attainment there might be some shadow of an excuse for its neglect, as there is for grammar, etc. But it may be mastered in a few hours.

SOME PRINCIPLES.

1st, Stillness means FEAR, whether physical, spiritual, or intellectual. In young preachers it is due to "stage fright," which is physical; in older ones it is due to fear of making incorrect statements, or forgetting their best ideas, or something intellectual.

If very bold statements are made with a rigid body they appear ridiculous. But whenever we wish to represent fear of any kind then this rigidity will have a powerful influence.

2d, Constant Motion means NERVOUSNESS, restlessness, impatience, etc., and communicates such feelings to the audience. If such a result is intended, and necessary to the sermon, then no better means could be asked.

But for a man to walk five miles over the platform, or shake himself like a jumping-jack, or wave his arms like a windmill when his sermon is about Peace, or some consoling, quiet, thought, is to more than counteract the desired effect of the discourse.

3d, Graceful Ease means MASTERY, courtesy, politeness, culture, kindness, friendship, good-will, etc. It is therefore THE HABITUAL ATTITUDE FOR THE PREACHER, all others being used occasionally for special purposes.

In this attitude one leg bears the body, the other leg is relaxed, though its foot may be flat on the floor.

4th, Heels Together indicate a condition of SUBORDINATION. It is the military position—"I am a man under authority, having soldiers under me." This used to be recommended by teachers of Elocution before attitude was studied psychologically. Many teachers are yet ignorant of its meaning so that it is often used in the pulpit.

Whenever the idea of Subordination enters emotionally into a sermon this attitude will be a powerful aid. "We cannot but speak the things commanded us of God."

5th, Heels Separated, but on a line, indicate a condition of WEAKNESS. It is the position taken by the convalescent who can barely stand, both legs are spread apart

to act as props to the tottering body. Drunken men stand thus for the same reason. Sailors are compelled to stand and walk with the legs spread so as to overcome the rolling of the vessel.

It is also the position taken by vulgar people, who feel no respect and know nothing of politeness, and cultured, graceful ease. Preachers often assume this attitude without needing it, and convey the impression of moral weakness combined with vulgarity.

Whenever weakness of any kind, physical, mental, or spiritual enters into a sermon this attitude makes it impressive. "I am weak, but thou art mighty," etc. "When I was a child," etc. "Help thou my unbelief."

6th, Body and Feet pointing in opposite directions indicates a condition of INDECISION—"I am in a strait betwixt two," etc.

To assume this attitude start to walk one way, say towards the right, then stop and while keeping the feet as they are, turn the face to the left twisting the body to do so. It is an easy attitude to assume, is perfectly natural to this sentiment, and is unconsciously taken when understood.

7th, Forward positions indicate a condition of EARNESTNESS, interest, animation, confidence, hope, happiness, and all such "Bright," or "Physical" sentiments.

In this position, which should enter frequently into a sermon, the front leg bears the weight of the body, the back leg being relaxed even though its foot remains flat upon the floor. "Come! we that love the Lord, and let our joys be known." "What shall we say then to these things? if God be for us who can be against us."

8th, Backward positions indicate a condition of fear ending in DEFIANCE. In this position the back leg bears the weight of the body and in the extreme position is bent so as to cause the body to lean away back, with averted face in Fear, but with outstretched arm in Defiance.

As a habit it is extremely out of place in the pulpit,

but occasionally used as a proper expression it is unusually powerful. "O death, where is thy sting! O grave, where is thy victory!"

9th, Artistic positions are the Rhetoric of Attitude. Sculptors and painters have studied them for centuries, from whose works they must be learned.

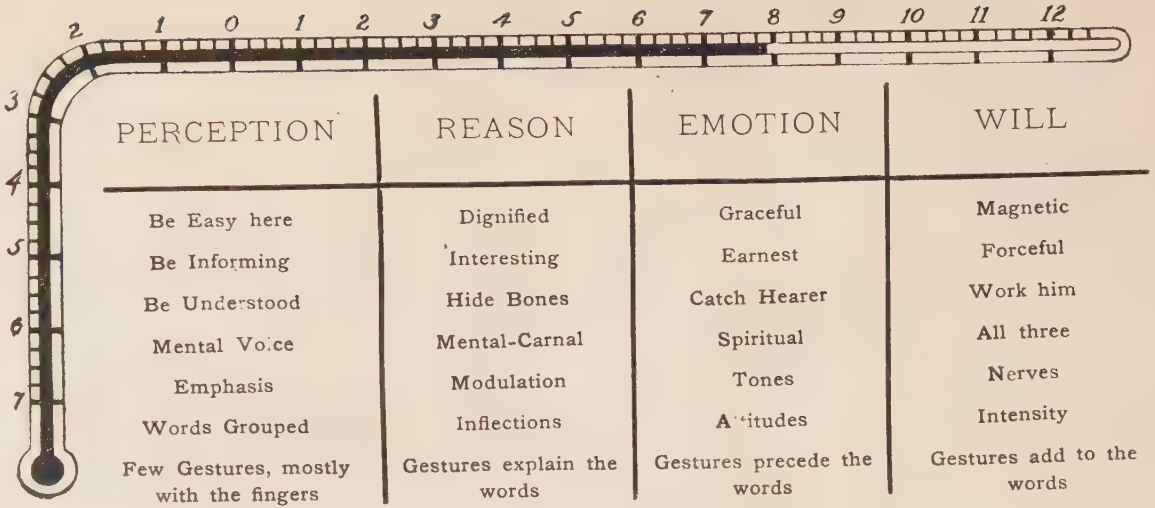
The following Artistic Attitudes should be acquired by every preacher:—Benediction, Blessing bestowed, Blessing received, Courage, Defiance, Faith, Flattery, Humility, Love, Meditation of various kinds, Modesty, Pain of various kinds, Pleading, Triumph of various kinds, Trust.

Preachers who might object to a study of Attitude will attempt unconsciously to assume some of these and detract from the sentiment they sincerely wish to impart.

People are always in some Attitude: the earnest preacher will take pains to be in such as are correct. There is no danger of artificiality, quite the reverse. A few private trials of expressive attitudes will render them habitual.

* * * * * * *

FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE VENERABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT: IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.



An observant preacher will soon learn to read the changing expressions of his hearers like a thermometer. Despite all theories, rules, and prearranged plans the sermon, and especially its delivery, must be altered to suit the indications of the Sermonometer.

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